GOOD THOUGHTS IN BAD TIMES:

Together with

GOOD THOUGHTS IN WORSE TIMES.

Consisting of

- *Personal Meditations.*
- *Scripture Observations.*
- *Historical Applications.*
- *Mixt Contemplations.*
- *Meditations on the Times.*
- *Meditations on all kinds of Prayers.*
- *Occasional Meditations.*

By Thomas Fuller, *D. D.*

PSALM 4. 4.

Commune with your own heart, and in your Chamber, and be still.

LONDON,
Printed for *John Williams*, at the Sign of the *Crown* in S. *Paul's* Church-yard, 1680.

To the
RIGHT HONOURABLE
the Lady *Dalkeith*, Lady Governeſs to Her Highneſs
the Princeſs
HENRIETTA.

Madam,

IT *is unſafe in theſe dangerous days, for any to go abroad without a Convoy, or at the leaſt a Paſs: my Book hath both, in being dedicated to your Honour. The Apoſtle ſaith,* * Who planteth a Vineyard and eateth not of the Fruit thereof? *I am one of your Honours Planting, and could heartily wiſh, that the fruit I bring forth, were worthy to be taſted by your Judicious Palate. Howſoever, accept theſe Grapes, if not for their Goodneſs, for their Novelty: Though not ſweeteſt reliſht, they are ſooneſt ripe, being the firſt-fruits of* Exeter-Preſs *preſented unto you. And if ever my Ingratitude ſhould forget my Obligations to your Honour, theſe Black*

* 1 *Cor.* 9. 7.

Lines will turn Red, and bluſh his unworthineſs that wrote them. In this Pamphlet your Ladiſhip ſhall praiſe, whatſoever you are pleaſed but to Pardon. But I am tedious, for your Honour can ſpare no more minutes from looking on a better Book, Her infant Highneſs, *committed to your charge. Was ever more hope of worth in a leſs Volume? But O! How excellently will the ſame in due time be ſet forth, ſeeing the Paper is ſo pure, and your Ladiſhip the overſeer to correct the Preſs? The Continuance and increaſe of whoſe happineſs here, and hereafter is deſired in his daily Devotions, who reſteth,*

Your Honours in all

Chriſtian Service,

THO. FULLER.

Perſo-

Perſonal MEDITATIONS.

I.

LORD,

HOW near was I to danger, yet eſcaped? I was upon the Brink of the brink of it, yet fell not in; they are well kept, who are kept by thee. Excellent Archer! Thou didſt hit thy Mark in miſſing it, as meaning to fright, not hurt me. Let me not now be ſuch a Fool, as to pay my thanks to blind Fortune for a favour, which the eye of Providence hath beſtowed upon me. Rather let the Narrowneſs of my Eſcape, make my Thankfulneſs to thy Goodneſs the larger, leſt my ingratitude juſtly cauſe, that whereas this Arrow but hit my Hat, the next pierce my Head.

II.

Lord,

WHen thou ſhalt viſit me with a ſharp diſeaſe, I fear I ſhall be impatient. For I am Cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickneſs all my life time. I cannot expect any kind uſage from that, which hath been a ſtranger unto me. I fear I ſhall rave, and rage. O whither will my mind ſail, when diſtemper ſhall ſteer it: Whither will my Fancy run, when diſeaſes ſhall ride it? My tongue, which of it ſelf *is a *fire, ſure will be a *WILD-FIRE*, when the Furnace of my mouth is made ſeven times hotter with a burning Feaver. But, Lord, though I ſhould talk idlely to my own ſhame, let me not talk wickedly to thy diſhonour. Teach me the art of Patience, whileſt I am well, and give me the uſe of it, when I am ſick. In that day either lighten my Burthen, or ſtrengthen my Back. Make me, who ſo often in my health have diſcovered my weakneſs preſuming on my own ſtrength, to be ſtrong in ſickneſs, when I ſolely rely on thy Aſſiſtance.

James 3.6.

III.

III.

Lord,

THis morning my unſeaſonable viſiting of a friend, diſturbed him in the middeſt of his Devotions: Unhappy to hinder another mans Goodneſs. If I my ſelf build not, ſhall I ſnatch the Axe, and Hammer from him that doth? Yet I could willingly have wiſhed, That rather than he ſhould then have cut off the Cable of his Prayers, I had twiſted my Cord to it, and had joyned with him in his Devotions. However, to make him the beſt amends I may, I now requeſt of thee for him, whatſoever he would have requeſted for himſelf. Thus he ſhall be no loſer, if thou be pleaſed to hear my Prayer for him, and to hearken to our Saviours interceſſion for us both.

IV.

Lord,

SInce theſe woful Wars began, one, formerly my intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my ſelf towards him. Muſt the new Foe, quite juſtle out the old Friend? May I not with him conti-

nue ſome Commerce of Kindneſs? Though the Amity be broken on his ſide, may not I preſerve my counterpart intire? Yet how can I be Kind to him, without being cruel to my ſelf and *thy cauſe*? O guide my ſhaking hand to draw ſo ſmall a line ſtraight, or rather becauſe I know not how to carry my ſelf towards him in this Controverſie, even be pleaſed to take away the *Subject of the Queſtion*, and ſpeedily to reconcile theſe unnatural differences.

V.

Lord,

MY voice by Nature is harſh, and untunable, and it is vain to laviſh any Art to better it. Can my ſinging of Pſalms be pleaſing to thy Ears, which is unpleaſant to my own? yet though I cannot Chaunt with the Nightingal, or Chirp with the Black-Bird, I had rather chatter with the *Swallow, yea, rather Croak with the Raven, than be altogether ſilent. Hadſt thou given me a better voice, I would have praiſed thee with a better voice. Now what my Muſick wants in ſweetneſs, let it have in ſence, *ſinging praiſes with * underſtanding.*

* *Iſa.* 38.14.

* *Pſal.* 47.7.

ing. Yea, Lord, Create in me a New Heart, (therein to make * Melody) and I will be contented with my Old voice, until, in thy due Time, being admitted into the Quire of Heaven, I have another, more Harmonious, beſtowed on me. * *Eph.* 5.19.

VI.

Lord,

WIthin a little Time, I have heard the ſame Precept in ſundry Places, and by ſeveral Preachers, preſſed upon me. The Doctrine ſeemeth to haunt my Soul, whitherſoever I turn it meets me. Surely this is from thy Providence, and ſhould be for my profit. Is it becauſe I am an ill Proficient in this point, that I muſt not turn over a new leaf, but am ſtill kept to my old Leſſon? * *Peter* was grieved, becauſe our Saviour ſaid unto him the third time, *Loveſt thou me*? But I will not be offended at thy often inculcating the ſame Precept. But rather conclude, That I am much concerned therein, and that it is thy pleaſure, that the Nail ſhould be ſoundly faſtened in me, which thou haſt knockt in with ſo many Hammers. * *John* 21.13.

VII.

VII.

Lord,

BEfore I commit a ſin it ſeems to me ſo ſhallow that I may wade thorow it dry-ſhod, from any Guiltineſs: But when I have committed it, it often ſeems ſo deep, that I cannot eſcape without drowning. Thus I am always in the Extremities; Either my ſins are ſo ſmall, that they need not my Repentance, or ſo great that they cannot obtain my Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to meaſure the dimenſion of my offences. But O! as thou revealeſt to me, more of my Miſery, reveal alſo more of thy Mercy: Leſt if my wounds, in my Apprehenſion, gape wider than thy Tents, my Soul run out at them. If my Badneſs ſeem bigger than thy goodneſs, but one hairs breadth, but one moment, that's room and time enough for me to run to eternal deſpair.

VIII.

Lord,

I Do diſcover a Fallacy, whereby I have long deceived my ſelf. Which is this: I have deſired to begin my amendment from my Birth-day, or

from

from the first day of the year, or from some Eminent Festival, that so my Repentance might bear some Remarkable date. But when those days were come, I have adjourned my Amendment to some other time. Thus whilest I could not agree with my self, when to start, I have almost lost the running of the Race. I am resolved thus to befool my self no longer. I see no day to *To day*, the instant time is always the fittest time. In * *Nebuchadnezzars* Image, the lower the Members, the courser the Mettal, the further off the time, the more unfit. To day is the Golden Opportunity, to morrow will be the Silver Season, next day, but the Brazen one, and so long till at last I shall come to the *Toes* of *Clay*, and be turned to dust. Grant therefore that * *to day I may hear thy voice.* And if this day be obscure in the Calender, and remarkable in it self for nothing else, give me to make it memorable in my soul thereupon, by thy Assistance, beginning the Reformation of my life.

* *Dan.* 2.33.

* *Psal.* 95.7.

IX.

IX.

Lord,

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say, whether his former Wickedness, or present Want were the greater; If I could have made the distinction, I could willingly have fed his Person, and starved his Prophaneness. This being impossible, I adventured to relieve him. For I know, that amongst many objects, all of them being in extream Miseries, Charity, though shooting at Random, cannot miss a right Mark. Since, Lord, the Party, being recovered, is become worse than ever before, (Thus they are always impaired with affliction, who thereby are not improved) Lord, count me not accessary to his Badness, because I relieved him. Let me not suffer harm in my self, for my desire to do good to him. Yea, Lord, be pleased to clear my credit amongst men, that they may understand my hand, according to the simplicity of my heart. I gave to him only in hope, to keep the stock alive, that so afterwards it might be better grafted Now finding my self deceived, my alms shall return into my own bosom,

X.

X.

Lord,

THy Servants are now praying in the Church, and I am here ſtaying at home, detained by neceſſary Occaſions, ſuch as are not of my ſeeking, but of thy ſending, my Care could not prevent them, my Power could not remove them. Wherefore though I cannot go to Church, there to ſit down at Table with the reſt of thy Gueſts; be pleaſed, Lord, to ſend me a diſh of their Meat hither, and feed my ſoul with holy thoughts.* *Eldad* and *Medad*, though ſtaying ſtill in the Camp, (no doubt on juſt cauſe) yet propheſied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutiful Child loſt his Legacy, for being abſent, at the making of his Fathers will, if at the ſame time he were employed about his Fathers buſineſs. I ſee too many at Church, have their bodies there, and minds at home. Behold, in exchange, my body here and heart there. Though I cannot pray with them, I pray for them. Yea this Comforts me, I am with thy Congregation; becauſe I would be with it.

* *Num.* 11.26.

XI.

XI.

Lord,

I Truſt thou haſt pardoned the bad Examples I have ſet before Others, be pleaſed alſo to pardon me the ſins which they have committed by my bad Examples. (It is the beſt manners in thy Court, to heap requeſts upon requeſts.) If thou haſt forgiven my ſins, the Children of my Corrupt Nature, forgive me my Grandchildren alſo. Let not the Tranſcripts remain, ſince thou haſt blotted out the Original. And for the time to come, bleſs me with barrenneſs in bad Actions, and my bad Actions with Barrenneſs in procreation, that they may never beget others, according to their likeneſs.

XII.

Lord;

WHat faults I correct in my Son, I commit my ſelf: I beat him for dabling in the dirt, whileſt my own Soul doth wallow in Sin: I beat him for crying to cut his Meat, yet am not my ſelf contented with that ſtate thy Providence hath carved unto me: I beat him for crying when he is to go to ſleep, and yet

yet, I fear, I my ſelf ſhall cry, when thou calleſt me to ſleep with my Fathers. Alas, I am more Childiſh than my Child, and what I inflict on him, I juſtly deſerve to receive from thee: Only here is the difference: I pray and deſire that my Correction on my Child may do him good; It is in thy power, Lord, to effect, that thy Correction on me ſhall do me good.

XIII.

Lord,

I Perceive my ſoul deeply guilty of Envy. By my good will, I would have none Propheſie, but mine own *Moſes*. I had rather thy work were undone, than done better by another, than by my ſelf: Had rather thy Enemies were all alive, than that I ſhould kill but my *thouſand*, and others their ten thouſands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in Subſtance ſhe would ſupply in ſwelling. Diſpoſſeſs me, Lord, of this bad Spirit, and turn my Envy into holy Emulation. Let me labour to exceed them in pains, who excel me in parts, and knowing that my ſword in cutting down

* *Num.* 11.28.

down ſin, hath a duller edge, let me ſtrike with the greater force: Yea, make other mens Gifts to be mine, by making me thankful to thee for them. It was ſome comfort to *Naomi*, that wanting a ſon her ſelf, ſhe brought up * *Ruth*'s child in her boſom. If my ſoul be too old to be a Mother of Goodneſs, Lord, make it but a Dry-Nurſe. Let me feed, and foſter, and nouriſh, and cheriſh the Graces in others; honouring their Perſons, praiſing their Parts, and glorifying thy name, who haſt given ſuch gifts unto them.

* *Ruth* 2. 16.

XIV.

Lord,

WHen young, I have almoſt quarrelled with that Petition in our Liturgy, *Give Peace in our time, O Lord*; Needleſs to wiſh for light at Noon-day, for then Peace was ſo plentiful, no fear of Famine, but ſuſpicion of a ſurfeit thereof. And yet how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preſerve it; *Give peace*, that is, Give us hearts worthy of it, and thankful for it; *In our Time*, that is, All our Time: for there

there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom than her Son. The Church knew better than I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the Daughters of the * Horsleech, I have need to cry, *Give, give peace in our time, O Lord.* * *Prov.* 30.15.

XV.

Lord,

UNruly Souldiers command poor People to open them their doors, otherwise threatning to break in. But if those in the house knew their own strength, it were easie to keep them out; seeing the doors are threatning-proof, and it is not the breath of their Oaths can blow the Locks open. Yet silly Souls being affrighted, they obey and betray themselves to their violence. Thus *Satan* serves me, or rather thus I serve my self, when I cannot be forced, I am fool'd out of my integrity. He cannot constrain if I do not consent. If I do but keep Possession, all the *Posse of Hell* cannot violently eject me: But I cowardly surrender to his Summons,

Summons. Thus there needs no more to my undoing, but my self.

XVI.

Lord,

WHen I am to Travel, I never use to provide my self, till the very Time: Partly out of Lazineſs, loth to be troubled till needs I muſt; partly out of Pride, as preſuming all neceſſaries for my journey will wait upon me at the inſtant. (Some ſay this is Scholars faſhion, and it ſeems by following it, I hope, to approve my ſelf to be one) However, it often comes to paſs, that my journey is finally ſtopt, through the narrowneſs of the time to provide for it. Grant, Lord, that my confeſſed improvidence in Temporal, may make me ſuſpect my providence in Spiritual matters.

* *Eccl.* 12.5. * *Solomon* ſaith, *Man goeth to his long home.* Short preparation will not fit ſo long a Journey. O let me not put it off to the laſt, to have my

* *Matt.* 25.10. * Oil to buy, when I am to burn it. But let me ſo diſpoſe of my ſelf, that when I am to die, I may have nothing to do but to die.

XVII.

XVII.

Lord,

WHen in any writing I have occasion to insert these passages, *God willing, God lending me life,* &c. I observe, Lord, that I can scarce hold my hand from incircling these words in a Parenthesis, as if they were not Essential to the Sentence, but may as well be left out, as put in. Whereas indeed they are not only of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing: wherefore hereafter I will write those words fully and fairly without any incloſure about them. Let Criticks censure it for bad Grammar, I am sure it is good Divinity.

XVIII.

Lord,

MAny temporal matters, which I have desired thou hast denied me; It vext me for the present, that I wanted my will; Since considering in cool bloud, I plainly perceive had that, which I desired, been done, *I* had been undone. Yea, what thou gavest me instead of those things which *I* wished, though less toothsome

some to me, were more wholsom for me. Forgive, I pray, my forme anger, and now accept my humbl thanks. Lord, grant me one sui which is this; Deny me all sui which are bad for me: when I peti on for what is unfitting. O let th King of *Heaven* make use of his *Neg tive voice*. Rather let me fast than hav * *Num.* 11.33. * *Quails* given with intent, that should be choaked in eating them.

XIX.

Lord,

THis day I disputed with my self whether or no I had said m prayers this Morning; and I coul not call to mind any remarkable pas sage, whence I could certainly con clude, that I had offered my Prayer unto thee. Frozen affections, which left no spark of Remembrance be hind them! Yet at last I hardl recovered one token, whence I wa assured, that I had said my Prayers It seems I had said them, and *only said them*, rather by heart than with my heart. Can I hope that thou wouldest remember my Prayers when I had almost forgotten that I had prayed? Or rather have I not

caus

cause to fear that thou remembrest my Prayers too well, to punish the Coldness and Badness of them? Alas! are not Devotions thus done, in effect left undone? Well * *Jacob* advised his Sons, at their second going into *Ægypt*, Take double money in your hand; peradventure it was an oversight. So, Lord, I come with my second morning Sacrifice: Be pleased to accept it, which I desire, and endeavour to present, with a little better Devotion, than I did the former. * *Gen.* 43.1.

XX.

Lord,

THe motions of thy holy Spirit, were formerly frequent in my heart; But, alas, of late they have been great strangers. It seems they did not like their last entertainment, they are so loth to come again. I fear they were * *grieved*, that either I heard them not attentively, or believed them not faithfully, or practised them not conscionably. If they be pleased to come again, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy holy Spirit be pleased, not only *to stand before the door* * *Eph.* 4.3.

and

* Rev. 3.20. *and* * *knock, but also to come in.* If I do not open the door, it were too unreasonable to request such a Miracle to *come in, when the doors were* * John 20.19. *shut*, as thou didst to the * Apostles. Yet let me humbly beg of thee, that thou wouldest make the *Iron gate of* * Acts 18.10. *my Heart open of its own* * *accord.* Then let thy Spirit be pleased to *sup in my Heart.* I have given it an Invocation, and I hope I shall give it room. But O thou that sendest the Guest, send the Meat also, and if I be so unmannerly, as not to make the Holy Spirit *Welcome*, O! let thy effectual Grace, make me to make it *Welcome.*

XXI.

Lord,

I Confess, this Morning, I remembred my Breakfast, but forgot my Prayers. And, as I have returned no praise, so thou mightest justly have offered me no Protection. Yet thou hast carefully kept me to the middle of this day, intrusted me with a new debt, before I have paid the old score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My corrupt Heart prompts me to put off my Prayers till night.

But

But I know it too well, or rather too ill to truſt it. I fear, if till night I deſer them, at night I ſhall forget them. Be pleaſed therefore now to accept them. Lord, let not a few hours the later, make a breach: Eſpecially, ſeeing (being ſpoken not to excuſe my Negligence, but to implore thy Pardon,) a thouſand years in thy ſight are but as yeſterday. I promiſe hereafter by thy aſſiſtance to bring forth fruit in due ſeaſon. See how I am aſhamed the Sun ſhould ſhine on me, who now newly ſtart in the Race of my Devotions, when he, like a Giant, hath run more than half his courſe in the Heavens.

XXII.

Lord,

THis day caſually I am fallen into a bad company, and know not how I came thither, or how to get hence. Sure I am, not my improvidence hath run me, but thy Providence hath led me into this danger. I was not wandring in any baſe by-path, but walking in the high way of my Vocation. Wherefore, Lord, thou that calledſt me thither, keep me here. Stop their mouths that

they ſpeak no blaſphemy, or ſtop my ears that I hear none; or open my mouth ſoberly to reprove what I hear. Give me to guard my ſelf, but, Lord, guard my guarding of my ſelf. Let not the ſmoak of their badneſs put out mine eyes, but the ſhining of my innocency lighten theirs. Let me give Phyſick to them and not take infection from them. Yea, make me the better for their badneſs. Then ſhall their bad company be to me, like the dirt of Oiſters, whoſe mud hath ſope in it, and doth rather ſcour, than defile.

XXIII.

Lord,

OFten have I thought with my ſelf, I will ſin but this *one ſin* more, and then I will repent of it, and of all the reſt of my ſins together. *So fooliſh was I and ignorant.* As if I ſhould be more able to pay my Debts, when I owe more: Or as if I ſhould ſay, I will wound my Friend once again, and then I will lovingly ſhake hands with him: but what if my Friend will not ſhake hands with me? Beſides, can one commit one ſin more, and but one ſin more? Unclean Creatures went by couples into

into the * Ark. Grant Lord, at this instant I may break off my badneſs, otherwiſe thou maiſt juſtly make the laſt minute, wherein I do ſin on earth to be the laſt minute, wherein I ſhall ſin on earth, and the firſt wherein thou mighteſt make me ſuffer in another place. * *Gen.* 5.2.

XXIV.

Lord,

THE Preacher this day came home to my heart. A left-handed *Gibeonite* with his * Sling, hit not the Mark more ſure, than he my Darling ſins. I could find no fault with his Sermon, ſave only that it had too much truth. But this I quarrelled at, that he went far from his Text, to come cloſe to me, and ſo was faulty himſelf in telling me of my faults. Thus they will creep out at ſmall crannies, who have a mind to eſcape; and yet I cannot deny, but that that, which he ſpake, (though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in general, the Text at large of every Preacher? Yea, rather I ſhould have concluded, that, * *Judg.* 10.16.

if he went from his Text, thy goodneſs ſent him to meet me: For without thy guidance it had been impoſſible for him ſo truly to have traced the intricate turnings of my deceitful heart.

XXV.

Lord,

BE pleaſed to ſhake my clay cottage before thou throweſt it down. May it totter a while, before it doth tumble. Let me be ſummoned before I am ſurpriſed. Deliver me from *Sudden Death*. Not from ſudden Death in reſpect of it ſelf; for I care not how ſhort my paſſage be, ſo it be ſafe. Never any weary Traveller complained, that he came too ſoon to his Journeys end. But let it not be ſudden in reſpect of me. Make me always ready to receive Death. Thus no Gueſt comes unawares to him, who keeps a conſtant Table.

SCRI-

SCRIPTURE OBSERVATIONS.

I.

LORD,

IN the Parable of the four ſorts of Ground whereon the Seed was ſown, the * laſt alone proved fruitful. There the bad were more than the good. But amongſt the Servants, two improved their * talents, or pounds, and One only buried them. There the good were more than the bad. Again amongſt the ten Virgins, five were Wiſe, and five * Fooliſh: There the good and the bad were equal. I ſee, that concerning the number of the ſaints, in compariſon to the reprobates no certainty can be collected from theſe Parables. Good Reaſon, for it is not their principal purpoſe to meddle with that point. Grant that I may never rack a Scripture *Simile*, beyond the true intent thereof; leſt inſtead of ſucking milk, I ſqueez bloud out of it.

* *Mat.* 13.8.

* *Mat.* 21.18. ‖ *Luke* 19.20.

* *Mat.* 25.2.

II.

Lord,

THou didſt intend from all Eternity to make Chriſt the Heir of all. No danger of diſ-inheriting him, thy only Son, and ſo well deſerving. Yet thou ſayeſt to him, * *Ask of me, and I will give thee the Heathen for thine inheritance, &c.* This homage he muſt do, for thy boon, to beg it. I ſee thy goodneſs delights to have thy favours ſued for, expecting we ſhould crave what thou intendeſt we ſhould have; That ſo, though we cannot give a full price, we may take ſome pains for thy favours, and obtain them, though not for the merit, by the means of our Petitions.

* *Pſal.* 2.8.

III.

Lord,

I Find that *Ezekiel* in his Prophecies, is ſtiled Ninety times, and more, by this Appellation, *Son of man*, and ſurely, not once oftner than there was need for. For he had more Viſions than any one (not to ſay than all) of the Prophets of his time. It was neceſſary therefore, that his Mortal Extraction ſhould often be ſounded in his Ears, *Son of man*, leſt

leſt his frequent converſing with Viſions might make him miſtake himſelf to be ſome Angel. Amongſt other Revelations, it was therefore needful, to reveal him to himſelf, *Son of man*, leſt ſeeing many Viſions might have made him blind with Spiritual Pride. Lord, as thou increaſeſt thy Graces in me, and favours on me, ſo with them daily increaſe in my Soul the Monitours, and Remembrancers of my Mortality. So ſhall my Soul be kept in a good Temper, and humble deportment towards thee.

IV.

Lord,

I Read, how *Jacob* (then only accompanied with his ſtaff) vowed at *Bethel*, *That if thou gaveſt him but Bread and Raiment, he would make that place thy houſe.* After his return, the Condition on thy ſide was overperformed, but the Obligation on his part wholly neglected: For when thou hadſt made his ſtaff to ſwell, and to break into two Bands, he, after his return, turned * Purchaſer, bought a field in *Shalem*, intending there to ſet up his reſt. But thou art

* *Gen.* 33.19.

pleased to be his Remembrancer in a new Vision, and to spur him afresh, who tired in his promise. * *Arise, go to* Bethel, *and make there an Altar, &c.* Lord, if rich *Jacob* forgot, what poor *Jacob* did promise, no wonder, if I be bountiful to offer thee in my affliction, what I am niggardly to perform in my prosperity. But O! take not advantages of the forfeitures, but be pleased to demand payment once again. Pinch me into the Remembrance of my promises, that so I may re-enforce my old Vows, with new Resolutions.

* *Gen.* 35.1.

V.

Lord,

I Read, when our Saviour was examined in the High-Priests Hall, that *Peter* stood without, till *John* (being his * spokes-man to the Maid that kept the Door) procured his Admission in. *John* meant to let him out of the Cold, and not to let him into a Temptation, but his courtesie in intention proved a mischief in event, and the occasion of his denying his Master. O let never my kindness concur in the remotest degree, to the damage of my Friend.

* *John* 18.16.

May

May the Chain, which I ſent him for an Ornament, never prove his Fetters. But if I ſhould be unhappy herein, I am ſure thou wilt not puniſh my good will, but pity my ill ſucceſs.

VI.

Lord,

THe Apoſtle ſaith to the * *Corinthians, God will not ſuffer you to be tempted above what you are able.* But how comes he to contradict himſelf, by his own confeſſion in his next Epiſtle? Where, ſpeaking of his own ſickneſs, he ſaith, * *We are preſſed out of meaſure above ſtrength.* Perchance this will be expounded by propounding another Riddle of the ſame Apoſtles, who praiſing *Abraham*, ſaith, *that againſt hope he believed in hope.* That is, againſt Carnal hope he believed in Spiritual hope. So the ſame wedge will ſerve to cleave the former difficulty: *Paul* was preſſed above his humane, not above his heavenly ſtrength. Grant, Lord, that I may not mangle, and diſmember thy Word, but ſtudy it entirely, comparing one place with another: for Diamonds only can cut Diamonds, and no ſuch Comments on the Scripture, as Scripture.

* 1 Cor. 10. 13.

* 2 Cor. 1. 8.

VII.

Lord,

I Obſerve that the Vulgar Tranſlation reads the APOSTLES Precept thus, * *Give diligence to make your Calling and Election ſure by Good Works*. But in our *Engliſh Teſtament* theſe words by *Good Works* are left out. It grieved me at the firſt to ſee our Tranſlation defective; but it offended me afterwards, to ſee the other redundant. For thoſe words are not in the *Greek*, which is the Original. And it is an ill Work, to put Good Works in, to the corruption of the Scripture. Grant, Lord, that though we leave *Good Works* out in the Text, we may take them in, in our Comment. In that Expoſition which our practice is to make of this Precept in our lives and converſations.

* 2 Pet. 2.18.

VIII.

Lord,

I Find the Genealogy of my * Saviour ſtrangely Chequered with four remarkable Changes in four immediate Generations.

* *Mat.* 1.7,8.

1. *Roboam* begat *Abiam*; that is,

a

a bad Father, begat a bad Son.

2. *Abiam* begat *Asa*; that is, a bad Father, a good Son.

3. *Asa* begat *Jehoshaphat*; that is, a good Father, a good Son.

4. *Jehoshaphat* begat *Joram*; that is, a good Father, a bad Son.

I see, Lord, from hence, that my Fathers Piety cannot be entailed, that is bad news for me. But I see also, that actual Impiety is not always hereditary, that is good news for my Son.

IX.

Lord,

WHen in my daily Service I read *Davids* Psalms, Give me to alter the Accent of my Soul, according to their several Subjects: In such Psalms, wherein he confesseth his Sins, or requesteth thy Pardon or praiseth for former, or prayeth for future favours, in all these give me to raise my Soul to as high a pitch as may be. But when I come to such Psalms, wherein he curseth his Enemies, O there let me bring my Soul down to a lower note. For those words were made only to fit *Davids* mouth. I have the like breath, but not the same spirit to pronounce them,

them. Nor let me flatter my ſelf, that it is lawful for me, with *David*, to curſe thine Enemies, leſt my deceitful heart intitle all mine Enemies to be thine, and ſo what was Religion in *David*, prove malice in me, whilſt I act Revenge under the Pretence of Piety.

X.

Lord,

* *Rev.* 11.7. I Read of the two Witneſſes, * *And when they ſhall have finiſhed their Teſtimony, the beaſt that aſcendeth out of the bottomleſs Pit ſhall make War againſt them, and ſhall overcome them, and kill them.* They could not be killed whilſt they were doing, but when they had done their work; during their imployment they were invincible. No better Armour againſt the Darts of Death, than to be buſied in thy Service. Why art thou ſo heavy, O my Soul? No malice of Man can antedate my end a minute, whileſt my Maker hath any work for me to do: And when all my daily task is ended, why ſhould I grudge then to go to bed?

XI.

Lord,

I Read at the Transfiguration, that * *Peter, James*, and *John*, were admitted to behold Christ; but *Andrew* was excluded. So again, at the reviving of the Daughter of the Ruler of the * Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the Agony * the aforesaid three were called to be witnesses thereof, and still *Andrew* left behind. Yet he was *Peters* Brother, and a good man, and an Apostle, why did not Christ take the two Brothers? Was it not pity to part them? But me thinks, I seem more offended thereat, than *Andrew* himself was, whom I find to express no discontent, being pleased to be accounted a loyal Subject, for the general, though he was no favourite in these particulars. Give me to be pleased in my self, and thankful to thee for what I am, though I be not equal to others in personal perfections. For such peculiar Priviledges are courtesies from thee, when given, and no injuries to us when denied.

* *Mat.* 16.1.

* *Mat.* 5.37.

* *Mark* 11.33.

XII.

XII.

Lord,

SAint *Paul* teacheth the art of heavenly thrift, how to make a new Sermon of an old. *Many* (* saith he) *walk, of whom I have told you often, and now tell you weeping, that they are enemies to the Cross of Christ.* Formerly he had told it with his tongue, but now with his tears, formerly he taught it with his words, but now with weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my Prayer dry unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it is different, being steep'd in his tears, who bringeth it unto thee.

* *Phil.* 3.18.

XIII.

Lord,

I Read of my Saviour, that when he was in the Wilderness, ** then the Devil leaveth him, and behold Angels came and ministred unto him.* A great change in a little time. No twilight

* *Mat.* 4.12.

twilight betwixt night and day. No Purgatory condition betwixt Hell and Heaven, but instantly, when out Devil, in Angel. Such is the case of every solitary Soul. It will make company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore that my Soul, which ever will have some, may never have bad company.

XLV.

Lord,

I Read how *Cushi*, and *Ahimaaz* ran a Race, who first should bring Tidings of Victory to *David*. *Ahimaaz*, though last setting forth, came first to his journeys end; not that he had the fleeter feet, but the better brains, to chuse the way of most advantage. For the Text * saith, *So* Ahimaaz *ran by the way of the plain, and over-went* Cushi. Prayers made to God by Saints, fetch a needless compass about. That is but a rough and uneven way. Besides on a steep Passage therein, questionable whether it can be climbed up, and Saints in Heaven made sensible of what we say

* 2 *Sam.* 18. 23.

say on earth. *The way of the plain*, or plain way, both shortest and surest is, *Call upon me in the time of trouble*. Such Prayers (though starting last) will come first to the Mark.

XV.

Lord,

THis morning I read a Chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner did I see it? formerly, my Eyes were as open, and the Letters as legible. Is there not a thin vail laid over the Word which is more rarified by reading, and at last wholly worn away? Or was it because I came with more appetite than before? The milk was always there in the Breast but the Child till now was not hungry enough to find out the Teat. I see the Oil of thy Word will never leave increasing, whilest any bring an empty Barrel. The old Testament will still be a new Testament, to him, who comes with a fresh desire of information.

XVI.

Lord,

AT the first * Passeover, God kept touch with the *Hebrews* very punctually: *At the end of the four hundred and thirtieth year, in the self-same day it came to pass, that all the Hosts of the Lord went out of the Land of* Egypt; but at the first *Easter* God was better than his word. Having promised that Christ should lye but three days in the Grave, his Fatherly affection did run to relieve him. By a charitable *Synecdoche* two pieces of days were counted for whole ones. *God did cut the work short in* * *righteousness.* Thus the measure of his mercy under the Law was full, but it ran over in the Gospel. * *Exod.* 12.51. * *Rom.* 7.28.

XVII.

Lord,

THE Apostle diswaded the *Hebrews* from Covetousness, with this Argument, because God said, I *will not leave thee nor forsake thee.* Yet I finde not that God ever gave this Promise to all the *Jews*, but he spake it only to * *Joshua*, when first made Commander against the *Canaanites.* * *Josh.* 1.5.

Which

Which (without violence to the Analogy of Faith) the Apoſtle applyeth to all good men in general. Is it ſo that we are Heirs apparent to all promiſes made to thy Servants in Scripture? Are the Characters of Grace granted to them, good to me? Then will I ſay with *Jacob*, * *I have enough.* But becauſe I cannot intitle my ſelf to thy promiſes to them, except I imitate their piety to thee; grant I may take as much care in following the one, as comfort in the other.

* *Gen.* 45.28.

XVIII.

Lord,

I Read, that thou didſt make * Graſs, Herbs, and Trees, the third day. As for the Sun, ‖ Moon, and Stars, thou madeſt them on the fourth day of the Creation. Thus at firſt thou didſt confute the folly of ſuch, who maintain that all Vegetables, in their growth, are inſlaved to a neceſſary and unavoidable dependence on the influences of the Stars. Whereas Plants were even when Planets were not. It is falſe, that the Marigold follows the Sun, whereas the Sun follows the Marigold, as made

* *Gen.* 1.11. ‖ *Gen.* 1.16.

made the day before him. Hereafter I will admire thee more, and fear Astrologers less; Not affrighted with their doleful Predictions of Dearth, and Drought, collected from the Complexions of the Planets. Must the Earth of necessity be sad, because some ill natured Star is sullen? As if the Grass could not grow without asking it leave. Whereas thy Power, which made Herbs before the Stars, can preserve them without their propitious, yea, against their Malignant Aspects.

XIX.

Lord,

I Read, how *Paul* writing from *Rome*, spake to * *Philemon*, to prepare him a Lodging, hoping to make use thereof, yet we find not that he ever did use it, being martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion in Heaven. Let me always be thus deceived to my advantage. I shall have no occasion to complain, though I never wear the new cloaths fitted for me, if, before I put them on, Death cloath me with glorious Immortality. * *Phil.* 2.

XX.

XX.

Lord,

WHen our Saviour ſent his Apoſtles abroad to preach, he enjoyned them in one * Goſpel, *Poſſeſs nothing, neither ſhoes nor ſtaff.* But it is ſaid in another * Goſpel, *And he commanded them, that they ſhould take nothing for their journey ſave a ſtaff only.* The reconciliation is eaſie. They might have a ſtaff to ſpeak them Travellers, not Souldiers; one to walk with, not to war with; a ſtaff which was a Wand, not a weapon. But O! in how doleful days do we live, wherein Miniſters are not (as formerly) armed with their nakedneſs, but need Staves and Swords too, to defend them from violence.

* *Mat.* 10.10.

* *Mark* 6.8.

XXI.

Lord,

I Diſcover an arrant Lazineſs in my Soul. For when I am to read a Chapter in the Bible; before I begin it, I look where it endeth. And if it endeth not on the ſame ſide, I cannot keep my hands from turning over the leaf, to meaſure the length thereof on the other ſide; If it ſwells

to

to many verſes, I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly Food, I would not complain of Meat. Scourge, Lord, this lazineſs out of my Soul, make the reading of thy Word, not a penance but a pleaſure unto me, teach me, that as amongſt many heaps of Gold, all being equally pure, that is the beſt, which is the biggeſt, ſo I may eſteem that Chapter in thy Word the beſt, which is the longeſt.

XXII.

Lord,

I Find *David* making a Syllogiſm, in Mood and Figure, two Propoſitions he perfected.

18. *If I regard wickedneſs in my heart, the Lord will not hear me.* Pſalm 66.

19. *But verily God hath heard me, he hath attended to the voice of my Prayer.*

Now I expected that *David* ſhould have concluded thus:

Therefore I regard not wickedneſs in my heart.

But far otherwiſe he concludes.

20. *Bleſſed be God that hath not turned away my Prayer, nor his mercy from me.*

Thus

Thus *David* hath deceived, but not wronged me. I looked that he ſhould have clapt the crown on his own, and he puts it on Gods head. I will learn this excellent Logick: For I like *Davids*, better than *Ariſtotles Syllogiſms*, That whatſoever the premiſes be, I make Gods Glory the concluſion.

XXIII.

Lord,

* *Prov.* 30.9.

WIſe * *Agur* made it his wiſh, *Give me not poverty, leſt I ſteal, and take the Name of my God in vain.* He ſaith not, leſt I ſteal and be caught in the *manner*, and then be ſtockt or whipt, or branded, or forc'd to a four-fold Reſtitution, or put to any other ſhameful or painful puniſhment. But he ſaith, *Leſt I ſteal, and take the Name of my God in vain.* That is, leſt profeſſing to ſerve thee, I confute a good profeſſion, with a bad converſation. Thus thy children count ſin to be the greateſt ſmart in ſin, as being more ſenſible of the wound they therein give to the glory of God than of all the ſtripes that man may lay upon them for puniſhment.

XXIV.

XXIV.

Lord,

I Read, that when my Saviour dispossessed the Mans * Son of a Devil, he injoyned the evil Spirit *to come out of him, and enter no more into him.* But I find, that when my Saviour himself was tempted of • *Satan, The Devil departed from him for a season.* Retreating, as it seems, with mind to return. How came it to pass, Lord, that he, who expell'd him finally out of others, did not propel him so from himself? Sure, it doth not follow, that because he did not, he could not do it. Or that he was less able to help himself, because he was more charitable to relieve others. No, I see my Saviour was pleased to shew himself a God in other mens matters, and but a man in such cases wherein he himself was concerned. Being contented still to be tempted by Satan, that his sufferings for us, might cause our conquering through him.

* *Mark* 9.25.

• *Luke* 4.13.

XXV.

XXV.

Lord,

*2 Tim. 3 8. JAnnes and *Jambres the Apes of Moſes and Aaron, imitated them in turning their Rods into Serpents, only here was the difference; Aarons *Exod. 11.12. *Rod devoured their Rods. That which was ſolid and Subſtantial, laſted, when that, which was ſlight and but ſeeming, vaniſhed away. Thus an active Fancy in all outward expreſſions may imitate a lively Faith. For matter of Language, there is nothing what Grace doth do, but Wit can act. Only the difference appears in the continuance: Wit is but for fits, and flaſhes, Grace holds out and is laſting: And, good Lord, of thy goodneſs, give it to every one that truly deſires it.

HISTO-

HISTORICAL APPLICATIONS.

I.

THE *Engliſh* Ambaſſadour ſome years ſince, prevailed ſo far with the *Turkiſh* Emperor, as to perſwade him to hear ſome of our *Engliſh* Muſick, from which (as from other liberal Sciences) both he and his Nation were naturally averſe. But it happened that the Muſicians were ſo long in tuning their Inſtruments, that the great *Turk*, diſtaſting their tediouſneſs, went away in diſcontent, before their Muſick began. I am afraid, that the differences and diſſentions betwixt Chriſtian Churches, (being ſo long in reconciling their diſcords) will breed in Pagans, ſuch a diſ-reliſh of our Reli-

gion, as they will not be invited to attend thereunto.

II.

A *Sibyl* came to *Tarquinius Superbus* King of *Rome*, and * offered to ſell unto him three Tomes of her Oracles: But he, counting the price too high, refuſed to buy them: Away ſhe went, and burnt one Tome of them. Returning, ſhe asked him, whether he would buy the two remaining at the ſame rate; he refuſed again, counting her little better than frantick. Thereupon ſhe burns the ſecond Tome. And peremptorily asked him, whether he would give the ſumm demanded for the all three, for the one Tome remaining; otherwiſe ſhe would burn that alſo, and he would dearly repent it. *Tarquin*, admiring at her conſtant Reſolution, and conceiving ſome extraordinary worth contained therein, gave her her demand. There are three Volumes of Mans Time; Youth, Mans Eſtate, and Old Age; and Miniſters adviſe them, * *to redeem their time.* But Men conceive the rate they muſt give, to

* *M. Varr, Solinus, Plinius, Halicar. &c.*

* *Eph. 5.16.*

to be unreaſonable; becauſe it will coſt them the renouncing of their Carnal Delights. Hereupon one third part of their Life (Youth) is conſumed in the fire of wantonneſs. Again, Miniſters counſel Men to redeem the remaining Volumes of their Life. They are but derided at for their pains. And Mans Eſtate is alſo caſt away in the ſmoak of vanity. But Preachers ought to preſs peremptorily on Old people, to redeem, now or never, the Laſt Volume of their Life. Here is the difference: the *Sibyl* ſtill demanded but the ſame rate for the remaining Book; But Aged Folly (becauſe of their cuſtom in ſinning) will find it harder and dearer, to redeem this, the laſt Volume, than if they had been Chapmen for all the three at the firſt.

III.

IN *Meryonith*-Shire in * *Wales*, there be many Mountains, whoſe hanging tops come ſo cloſe together, that Shepherds, ſitting on ſeveral Mountains may audibly diſcourſe one with another. And yet they muſt go many Miles, before *that* their *Shire*.

* *Giraldus Cambrenſis*, & *Cambden*. *The Deſcription of*

their Bodies can meet together, by reaſon of the vaſt hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament at *London*, ſeem very near agreed in their general and publick Profeſſions; Both are for the *Proteſtant Religion*; Can they draw nearer? Both are for the *Priviledges of Parliament*; Can they come cloſer? Both are for the *Liberty of the Subject*; Can they meet evener? And yet, alas, there is a great Gulf, and vaſt diſtance betwixt them, which our ſins have made, and God grant that our Sorrow may ſeaſonably make it up again.

IV.

WHen *John* King of *France* had communicated the Order of the Knighthood of the *Star*, to ſome of his Guard, men of mean Birth and Extraction, the Nobility ever after diſdained to be admitted into that degree, and ſo that Order in *France* was extinguiſhed. Seeing that now adays drinking and ſwearing, and wantonneſs are grown frequent, even with baſe beggarly people;

people; it is high time for men of Honour, who conſult with their credit, to deſiſt from ſuch ſins. Not that I would have Noblemen invent new Vices, to be in faſhion with themſelves alone, but forſake old ſins, grown common with the meaneſt of people.

V.

LOng was this Land waſted with Civil War, betwixt the two Houſes of *York*, and *Lancaſter*, till the Red Roſe became White with the Bloud it had loſt, and the White Roſe Red, with the Bloud it had ſhed. At laſt, they were united in a happy Marriage, and their joynt Titles are twiſted together in our Gracious Sovereign. Thus there hath been a great difference betwixt learned men, wherein *the Dominion over the Creature is founded*. Some putting it in Nature; others placing it in Grace. But the true Servants of God have an unqueſtioned Right thereunto: Seeing both Nature and Grace, the firſt and ſecond *Adam*, Creation and Regeneration are contained in them. Hence their claim

is so clear, their Title is so true, ignorance cannot doubt it, impudence dares not deny it.

VI.

THe *Roman* Senators conspired against *Julius Cæsar* to kill him: The very next morning *Artemidorus*, * *Cæsars* friend, delivers him a Paper (desiring him to peruse it) wherein the whole Plot was discovered: But *Cæsar* complemented his life away, being so taken up, to return the salutations of such people as met him in the way, that he pocketted the Paper among other Petitions, as unconcerned therein, and so going to the Senate-house, was slain. The World, Flesh, and Devil, have a design for the destruction of men; we Ministers, bring our people a Letter, Gods Word, wherein all the Conspiracy is revealed. *But who hath believed our report?* Most men are so busie about worldly delights, they are not at leisure to listen to us or read the Letter, but thus, alas, run head-long to their own Ruin and Destruction.

* *Plut. in Julius Cæsar.*

VII.

VII.

IT is reported of *Philip* the second, King of *Spain*, That besieging the Town of S. *Quintin*, & being to make a breach, he was forced with his Cannon to batter down a small Chappel on the Wall dedicated to S. *Laurence*. In reparation to which Saint, he afterwards built and consecrated unto him, that famous Chappel in the *Escurial* in *Spain*, for workmanship one of the Wonders of the World. How many Churches and Chappels of the God of Saint *Laurence* have been laid waste in *England*, by this woful War? And which is more (and more to be lamented) how many living temples of the Holy Ghost, Christian people, have therein been causelesly and cruelly destroyed? How shall our Nation be ever able to make recompense for it? God of his goodness forgive us that Debt, which we of our selves are not able to satisfie.

VIII.

IN the days of King * *Edward* the sixth, the Lord Protector march'd,

* *Sir John Heyward in the life of Edward the sixth*

march'd with a powerful Army into *Scotland*, to demand their young Queen *Mary* in Marriage to our King, according to their promiſes. The *Scotch* refuſing to do it, were beaten by the *Engliſh* in *Muſleborough*-fight. One demanding of a *Scottiſh* Lord (taken priſoner in the Battle) Now Sir, how do you like our Kings Marriage with your Queen? *I always* (quoth he) *did like the Marriage, but I do not like the wooing, that you ſhould fetch a Bride with Fire and Sword.* It is not enough for men to propound pious Projects to themſelves, if they go about by indirect courſes to compaſs them. Gods own work muſt be done by Gods own ways. Otherwiſe we can take no comfort in obtaining the end, if we cannot juſtifie the means uſed thereunto.

IX.

A *Sagamore*, or petty King in *Virginia*, gueſſing the greatneſs of other Kings by his own, ſent a Native hither, who underſtood *Engliſh*, commanding him to ſcore upon a long Cane (given him of purpoſe to

to be his Regiſter) the number of *Engliſh-men*, that thereby his Maſter might know the ſtrength of this our Nation. Landing at *Plimouth*, a populous place, (and which he miſtook for all *England*) he had no leiſure to eat for notching up the men he met. At *Exeter* the difficulty of his Task was increaſed; coming at laſt to *London* (that Foreſt of people) he brake his Cane in pieces, perceiving the impoſſibility of his imployment. Some may conceive, that they can reckon up the Sins they commit in one day. Perchance they may make hard ſhifts to ſumm up their notorious ill deeds. More difficulty it is to ſcore up their wicked words. But O how infinite are their idle thoughts! High Time then to leave off counting, and cry out with * *David, Who can tell how oft he offendeth? Lord, cleanſe me from my ſecret ſins.* * *Pſalm* 19.13.

X.

MArtin *de Golin*, Maſter of the *Teutonick* Order, was taken Priſoner by the *Pruſſians*, and delivered bound to be beheaded. But

he perſwaded his Executioner (who had him alone) firſt to take off his coſtly Cloathes, which otherwiſe would be ſpoiled with the ſprinkling of his bloud. Now the Priſoner, being partly unbound to be uncloathed, and finding his arms ſomewhat looſened, ſtrake the Executioner to the ground, killed him afterwards with his own Sword, and ſo regained both his Life and Liberty. * *Chriſt hath overcome the World*, and delivered it to us, to deſtroy it. But we are all *Achans* by nature, and the *Babyloniſh* Garment is a bait for our Covetouſneſs. Whileſt therefore we ſeek to take Plunder of this Worlds Wardrobe, we let go the Maſtery we had formerly of it. And too often, that which Chriſts Paſſion made our Captive, our Folly makes our Conqueror.

* *John* 16.33.

XI.

I Read, how Pope * *Pius* the fourth had a great Ship richly laden, landed at *Sandwich* in *Kent*, where it ſuddenly ſunk, and ſo, with the Sands, choaked up the Harbour, that ever ſince that place hath been deprived

* *Camb. Brit. in Kent.*

prived of the benefit thereof. I see that happiness doth not always attend the adventures of his Holiness. Would he had carried away his Ship, and left us our Harbour. May his Spiritual Merchandise never come more into this Island, but rather sink in *Tiber*, than sail thus far, bringing so small good, and so great annoyance. Sure he is not so happy in opening the doors of Heaven, as he is unhappy to obstruct Havens on Earth.

XII.

Jeffery Arch-Bishop of *York*, and base Son to King *Henry* the second, used proudly to protest *by his Faith, and the Royalty of the King his Father.* To whom one said, *You may sometimes, Sir, as well remember what was the honesty of your Mother.* Good men when puffed up with pride for their heavenly extraction, and paternal descent, how they are Gods Sons by Adoption, may seasonably call to mind, the corruption which they carry about them. * *I have said to the Worm thou art my Mother.* And this consideration will temper their Souls with humility.

Gualter. Mappaus de nugis Curialium.

* *Job* 17. 14.

XIII.

XIII.

I Could but ſigh and ſmile at the ſimplicity of a Native *American*, ſent by a *Spaniard* his Maſter with a Basket of Figs, and a Letter (wherein the Figs were mentioned) to carry them both to one of his Maſters Friends. By the way, this Meſſenger eat up the Figs, but delivered the Letter, whereby his deed was diſcovered and he ſoundly puniſhed. Being ſent a ſecond time on the like meſſage, he firſt took the Letter (which he conceived had Eyes as well as a Tongue) and hid it in the ground, ſitting himſelf on the place where he put it; and then ſecurely fell to feed on his Figs, preſuming that that paper which ſaw nothing could tell nothing. Then taking it again out of the Ground, he delivered it to his Maſters Friend, whereby his fault was perceiv'd, and he worſe beaten than before. Men conceive they can manage their ſins with ſecrecy; but they carry about them a Letter, or Book rather, written by Gods Finger, their * *Conſcience* bearing witneſs to all their actions.

* *Rom.* 2.15.

actions. But ſinners being often detected and accuſed, hereby grow wary at laſt, and to prevent this ſpeaking paper for telling any Tales, do Smother, Stifle and Suppreſs it, when they go about the Committing of any Wickedneſs. Yet Conſcience, (though buried for a time in Silence) hath afterwards a Reſurrection, and diſcovers all to their greater Shame and heavier puniſhment.

XIV.

John Courcy, Earl of *Ulſter* in *Ireland*, endeavoured fifteen ſeveral times to ſail over thither, and ſo often was beaten back again with bad weather; At laſt he expoſtulated his Caſe with God in a * Viſion, complaining of hard meaſure, That having built and repaired ſo many Monaſteries to God and his Saints he ſhould have ſo bad ſucceſs. It was anſwered him, That this was but his juſt puniſhment, becauſe he had formerly put out the Image of the Trinity out of the Cathedral Church

* *Annal. Hybern. in An.* 1204. & *Camdens Britan.* 797.

‖ *Lawfully I preſume to apply a Popiſh Viſion, to confute a Popiſh practice.*

Church of *Down*, and placed the Picture of S. *Patrick* in the room thereof. Surely, God will not hold them guiltleſs, who juſtle him out of his Temple, and give to Saints that adoration, due only to his divine Majeſty.

XV.

THe *Libyans* kept all women in common. But when a child was born, they uſed to ſend it to that man to maintain (as Father thereof) whom the Infant moſt reſembled in his complexion. Satan and my ſinful nature enter-common in my Soul, in the cauſing of wicked thoughts. The Sons by their faces ſpeak their Sires. Proud, wanton, covetous, envious, idle thoughts, I muſt own to come from my ſelf. God forgive me, it is vain to deny it, thoſe children are ſo like to their Father. But as for ſome hideous horrible thoughts, ſuch as I ſtart at the motion of them, being out of the Road of my corruption, (and yet which way will not that wander?) ſo that they ſmell of Hells brimſtone about them: Theſe fall to Satans Lot to father them. The ſwarthy blackneſs of their complexion

plexion plainly shews who begat them; not being of mine Extraction, but his Injection.

XVI.

Marcus Manlius deserved exceeding well of the *Roman* State, having valiantly defended their Capitol. But afterward, falling into disfavour with the people, he was condemned to death. However the people would not be so unthankful, as to suffer him to be executed in any place, from whence the Capitol might be beheld. For the prospect thereof prompted them with fresh remembrance of his former merits. At last, they found a low place in the *Petiline Grove*, by the *River-gate*, where no Pinacle of the Capitol could be perceived, and there he was put to death. We may admire how men can find in their hearts to sin against God. For we can find no one place in the whole World, which is not mark'd with a signal Character of his mercy unto us. It was said properly of the *Jews*, but it is not untrue of all Christians that they are Gods Vine-yard. *And God fenced it, and gathered out the stones*

Liv. l. 6. c. 20.

Matt. 5. 2.

Stones thereof, and planted it with the choiceſt Vine, and built a Tower in the middeſt thereof, and alſo digged a Wine-preſs therein: Which way can men look and not have their eyes met with the remembrance of Gods favours unto them? Look about the Vineyard, *it is fenced:* look without it, *the ſtones are caſt out*; look within it, *it is planted with the choiceſt Vine*; look above it, *a Tower is built in the midſt thereof*; look beneath it, *a Wine-preſs is digged.* It is impoſſible for one to look any way, and to avoid the beholding of Gods Bounty. Ungrateful man! And as there is no place, ſo there is no time for us to ſin, without being at that inſtant beholden to him, we owe to him that *We are*, even when we are rebellious againſt him.

XVII.

A Duel was to be fought by conſent of both * Kings, betwixt an *Engliſh* and a *French* Lord. The aforeſaid *John Courcy* Earl of *Ulſter*, was choſen Champion for the *Engliſh*: A man of great ſtomach and ſtrength, but lately much weakned by

* *Annal. Hibern. in Anno* 1204 & *Cambd. Brit.*

by long impriſonment: Wherefore to prepare himſelf beforehand, the King allowed him what plenty and variety of meat he was pleaſed to eat. But the *Monſieur* (who was to encounter him) hearing what great quantity of Victuals *Courcy* did daily devour, and thence collecting his unuſual ſtrength, out of fear refuſed to fight with him. If by the Standard of their Cups and meaſure of their drinking one might truly infer Souldiers ſtrength by rules of proportion, moſt vaſt and valiant Atchievements may juſtly be expected from ſome Gallants of theſe Times.

XVIII.

I Have heard that the Brook near *Lutterworth* in *Leiceſterſhire*, into which the aſhes of the burnt Bones of *Wickliffe* were caſt, never ſince doth drown the Meadow about it. Papiſts expound this to be, becauſe God was well pleaſed with the Sacrifice of the Aſhes of ſuch an Heretick. Proteſtants aſcribe it rather to proceed from the vertue of the duſt of ſuch a reverend Martyr. I ſee 'tis *a caſe for a Friend.* Such accidents ſignifie

signifie nothing in themselves, but according to the pleasure of interpreters: Give me such solid Reasons, whereon I may rest and rely. * *Solomon* saith, *The Words of the Wise are like Nails fastned by the Masters of the Assembly.* A Nail is firm, and will hold driving in, and will hold driven in. Send me such Arguments. As for these waxen Topical devices, I shall never think worse or better of any Religion for their sake.

* *Eccl.* 12,11.

XIX.

* *Plutarch* in the life of *Alexander* the great.

Alexander the * Great, when a Child, was checked by his Governour *Leonidas*, for being over-profuse in spending Perfumes; because on a day being to sacrifice to the gods he took both his hands full of *Frankincense*, and cast it into the fire: but afterwards, being a man, he conquered the Country of *Judea*, (the Fountain, whence such Spices did flow) he sent *Leonidas* a present of five hundred Talents weight of *Frankincense*, to shew him how his former Prodigality made him thrive the better in success, and to advise him to be no more niggardly in Divine

vine Service. Thus *they that ſow plentifully ſhall reap plentifully.* I ſee there is no ſuch way to have a large heap, as to have a large heart. The free giving of the branches of our preſent eſtate to God, is the readieſt means to have the Root increaſed for the future.

XX.

THe Poets Fable, that this was one of the Labours impoſed on *Hercules*, to make clean the *Augean* Stable, or Stall rather. For therein (they ſaid) were kept three thouſand Kine, and it had not been cleanſed for thirty years together. But *Hercules*, by letting the River *Alpheus* into it, did that with eaſe, which before was conceived impoſſible. This Stall is the pure Emblem of my impure Soul, which hath been defiled with millions of ſins, for more than thirty years together. Oh that I might by a lively faith, and unfeigned Repentance, let the ſtream of that Fountain into my Soul, *which is opened for* Judah *and* Jeruſalem. It is impoſſible by all my pains to purge out my uncleanneſs; which is

is quickly done by the Rivulet of the Bloud of my Saviour.

XXI.

THe *Venetians* shewed the Treasure of their State being in many great Coffers, full of Gold and Silver, to the *Spanish* Ambassador; But the Ambassador peeping under the bottom of those Coffers, demanded whether that their Treasure did daily grow, and had a Root, *For such (* saith he *) my Masters Treasure hath*, meaning both the *Indies*. Many men have attained to a great height of piety, to be very abundant and rich therein. But all theirs is but a Cistern not Fountain of Grace, only Gods goodness hath a spring of it self in it self.

XXII.

THe * *Sidonian* Servants agreed amongst themselves to chuse him to be their King, who that morning should first see the Sun. Whilest all others were gazing on the East, one alone look'd on the West; Some admired, more mock'd him, as if he look'd

* *Just. in lib. 18. pag. 266.*

look'd on the Feet there to find the eye of the Face. But he first of all discovered the light of the Sun shining on the tops of Houses. God is seen sooner, easier, clearer in his operations, than in his Essence. Best beheld by reflection in his creatures. *For the invisible things of him from the Creation of the * World are clearly seen, being understood by the things that are made.* * Rom. 1.10.

XXIII.

AN *Italian* Prince, as much delighted with the Person, as grieved with the prodigality of his eldest Son, commanded his Steward to deliver him no more money, but what the young Prince should tell his own self. The young Gallant fretted at his heart, that he must buy money at so dear a rate, as to have it for telling it, but, (because there was no remedy) he set himself to task, and being greatly tired with telling a small Summ, he brake off in this consideration: *Money may speedily be spent, but how tedious and troublesome is it to tell it? And by consequence, how much more difficult*

to

to get it ? Men may commit sin presently, pleasantly, with much mirth, in a moment. But O that they would but seriously consider with themselves how many their offences are, and sadly fall accounting them. And if so hard truly to summ their sins, sure harder sincerely to sorrow for them. If to get their number be so difficult, what is it to get their Pardon ?

XXIV.

I Know the Village in *Cambridgeshire*, * where there was a Crosse, full of Imagery: Some of the Images were such, as the people, not fooliſhly factious, but judiciously conscientious took just exception at them: hard by, the Youths of the Town erected a May-pole, and to make it of proof against any that should endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent Wind hapned to blow it down, which falling on the Crosse, dashed it to pieces. It is possible, what is counted prophaneſs, may accidentally correct Superstition: But I could heartily wish that all pretenders to Reformation, would first labour to be good themselves,

* *Cottenham.*

ſelves, before they go about the mending of others.

XXV.

I Read, that *Ægeus*, the Father of *Theſeus* hid a ſword and a pair of Shooes, under a great ſtone, and left word with his Wife, (whom he left with child) that when the Son ſhe ſhould bear, was able to take up that ſtone, wield that ſword, and wear thoſe ſhooes, then ſhe ſhould ſend him to him: For by theſe ſigns he would own him for his own Son. Chriſt hath left in the Cuſtody of the Church our Mother, the ſword of the Spirit, and the ſhooes of a Chriſtian converſation, the ſame which he once wore himſelf, and they muſt fit our feet, yea, and we muſt take up the weight of many heavy croſſes before we can come at them; but when we ſhall appear before our heavenly Father, bringing theſe Tokens with us, then, and not before, he will acknowledge us to be no baſtards, but his true born children.

* *Plut. in Theſeus.*

MIXT CONTEMPLATIONS.

I.

WHen I look on a Leaden Bullet, therein I can read both Gods Mercy, and Mans malice: Gods Mercy, whose Providence foreseeing that Men of Lead would *make instruments of cruelty*, did give that Metal a Medicinal Vertue: As it hurts, so it also heals; and a Bullet sent in by Mans hatred into a fleshly, and no vital part, will (with ordinary care and curing) out of a Natural Charity work its own way out. But oh! how deviliſh were those men, who, to fruſtrate and defeat his Goodneſs, and to countermand the healing power of Lead, firſt found the Champing and Impoiſoning of Bullets! Fools, who account themſelves honored with the ſhameful Title of being the *Inventors of evil*

* Rom. 1.30. * *things*, endeavouring to out-infinite Gods kindneſs with their cruelty.

II.

I Have heard ſome men (rather cauſleſly captious, than judicially critical) cavil at Grammarians, for calling ſome Conjunctions, *Diſjunctive*, as if this were a flat contradiction. Whereas indeed the ſame particle may conjoyn words and yet diſ-joyn the ſence. But alas, how ſad is the preſent condition of Chriſtians, who have a *Communion*, *diſuniting* the Lords Supper! Ordained by our Saviour to conjoyn our affections, hath diſ-joyned our judgment. Yea, it is to be feared, leſt our long quarrels about the *manner of his preſence* cauſe the matter of his abſence, for our want of Charity to receive him.

III.

I Have obſerved, that Children when they firſt put on new ſhooes, are very curious to keep them clean, ſcarce will they ſet their foot on the ground for fear to dirty the ſoles of their

their ſhooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day they will trample with the ſame ſhooes in the mire up to the Ancles. Alas, Childrens play is our earneſt. On that day wherein we receive the *Sacrament*, we are often over preciſe, ſcrupling to ſay or do thoſe things which lawfully we may. But we, who are more than curious that day, are not ſo much as careful the next. And too often, (what ſhall I ſay) go on in ſin up to the Ancles, yea, our ſins *over our heads.* * Pſal. 28.4.

IV.

I Know ſome men very deſirous to ſee the Devil, becauſe they conceive ſuch an Apparition would be a Confirmation of their Faith. For then, by the Logick of Oppoſites, they would conclude there is a God, becauſe there is a Devil. Thus they will not believe there is a Heaven, except Hell it ſelf will be depoſed for a witneſs thereof. Surely ſuch mens wiſhes are vain, and hearts are wicked: For if they will not believe, having *Moſes* and the Prophets, and

the Apoſtles, they will not believe; no, if the Devil from Hell appears unto them, ſuch Apparitions were never ordained by God, as the means of faith. Beſides, Satan will never ſhew himſelf, but to his own advantage. If as a Devil to fright them, if as an Angel of Light to flatter them, however to hurt them. For my part, I never deſire to ſee him. And O! (if it were poſſible) that I might never feel him in his Motions and Temptations! I ſay, let me never ſee him, till the day of Judgment, where he ſhall ſtand arraigned at the Bar, and Gods Majeſty ſit Judge at the Bench, ready to condemn him.

V.

I Obſerve that Antiquaries, ſuch as prize skill above profit, (as being rather curious than covetous) do prefer the Braſs Coins of the *Roman* Emperors before thoſe in Gold and Silver. Becauſe there is much falſeneſs and forgery daily detected, (and more ſuſpected) in Gold and Silver Meddals, as being commonly caſt and counterfeited; whereas Braſs Coins

Coins are presumed upon as true and ancient; because it will not quit cost for any to counterfeit them plain dealing. Lord, what I want in wealth, may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp really impressed with the unfeigned Image of the King of Heaven.

VI.

LOoking on the Chappel of King *Henry* the Seventh in *Westminster* (God grant I may once again see it, with the Saint who belongs to it, our Sovereign there, in a well-conditioned Peace) I say, looking on the outside of the Chappel, I have much admired the curious workmanship thereof. It added to the wonder, that it is so shadowed with mean houses, well nigh on all sides, that one may almost touch it as soon as see it. Such a structure needed no base Buildings about it, as foils to set it off. Rather this Chappel may pass for the emblem of a great worthy, living in a private way. How is he pleased with his own obscurity, whilest others of less desert, make

greater ſhew? and whileſt proud people ſtretch out their plumes in oſtentation, he uſeth their vanity for his ſhelter; more pleaſed to have worth than to have others take notice of it.

VII.

THe Mariners at Sea count it the ſweeteſt perfume when the Water in the Keel of their Ship doth ſtink. For hence they conclude, that it is but little, and long ſince leaked in; but it is woful with them when the water is felt before it is ſmelt, as freſh flowing in upon them in abundance. It is the beſt ſavour in a Chriſtian Soul, when his ſins are loathſome and offenſive unto him. An happy token that there hath not been of late in him any inſenſible ſupply of hainous offences, becauſe his ſtale ſins are ſtill his new and daily ſorrow.

VIII.

I Have ſometimes conſidered in what troubleſome caſe is that Chamberlain in an Inn, who being but one,

is

is to give attendance to many guests. For suppose them all in one Chamber, yet if one shall command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up Stairs, and another to go down Stairs, and all in the same instant, how would he be distracted to please them all. And yet such is the sad condition of my Soul by Nature; not only a servant, but a slave to sin. Pride calls me to the Window, Gluttony to the Table, Wantonness to the Bed, Laziness to the Chimney. Ambition commands me to go up Stairs, and Covetousness to come down. Vices I see are as well contrary to themselves, as to Virtue. Free me, Lord, from this distracted case, fetch me from being sins servant to be thine, whose *Service is perfect freedom*, for thou art but one and ever the same; and always enjoyns commands agreeable to themselves, thy glory, and my good.

IX.

I Have obſerved, that Towns which have been caſually burnt have been built again more beautiful than before: Mud-walls afterwards made of Stone; and Roofs, formerly but thatched, after advanced to be tiled: * 1 Pet. 4.12. The * Apoſtle tells me, *That I muſt not think ſtrange concerning the fiery Trial, which is to happen unto me.* May I likewiſe prove improved by it. Let my renewed Soul which grows out of the aſhes of the *Old Man*, be a more firm Fabrick and ſtrong ſtructure: So ſhall affliction be my advantage.

X.

Matt. 6.3. OUr Saviour ſaith, *When thou doſt Alms, let not thy left hand know what thy right hand doth.* Yet one may generally obſerve, that Alms-houſes are commonly built by *High-way-ſides*, the ready road to Oſtentation. However, far be it from me to make bad Comments on their Bounty: I rather interpret it, that they place thoſe Houſes ſo publickly, there-

thereby not to gain applauſe, but imitation. Yea, let thoſe who will plant pious works have the liberty to chuſe their own ground. Eſpecially in this age, wherein we are likely, neither in By-ways nor High-ways to have any works of mercy, till the whole Kingdom be ſpeedily turned into one great Hoſpital, and Gods charity only able to relieve us.

XI.

HOw wrangling & litigious were we in the time of Peace? How many Actions were created of nothing? Suits we had commenced about a mouthful of Graſs, or a handful of Hay. Now he who formerly would ſue his Neighbour for *Pedibus ambulando*, can behold his whole Field lying waſte, and muſt be content. We ſee our Goods taken from us, and dare ſay nothing, not ſo much as ſeeking any legal redreſs, becauſe certain not to find it: May we be reſtored in due time to our former properties, but not to our former peeviſhneſs. And when Law ſhall be again awaked (or rather revived) let

us expreſs our thanks to God for ſo great a gift, by uſing it not wantonly, (as formerly in vexing our Neighbours about trifles) but ſoberly to right our ſelves in matters of moment.

XII.

ALmoſt twenty years ſince I heard a profane Jeſt, and ſtill remember it. How many pious paſſages of far later date have I forgotten? It ſeems my ſoul is like a filthy Pond, wherein Fiſh die ſoon, and Frogs live long. Lord, raze this profane Jeſt out of my memory. Leave not a Letter thereof behind, leſt my Corruption (an apt Scholar) gueſs it out again; and be pleaſed to write ſome pious Meditation in the place thereof. And grant, Lord, that for the time to come (becauſe ſuch bad Gueſts are eaſier kept out) that I may be careful not to admit what I find ſo difficult to expel.

XIII.

I Perceive there is in the World a good Nature, falſly ſo called, a being

being nothing else but a facile and flexible *Disposition*, Wax for every Impression. What others are so bold to beg, they are so bashful as not to deny. Such *Osiers* can never make Beams to bear stress in Church and State. If this be *good nature*, let me always be a Clown: If this be *good fellowship*, let me always be a Churl. Give me to set a sturdy Porter before my soul, who may not equally open to every Comer. I cannot conceive how he can be a *Friend to any*, who is a Friend to all, and the worst *Foe to himself*.

XIV.

Ha is the *interjection* of Laughter. *Ah* is an *interjection* of Sorrow. The difference betwixt them very small, as consisting only in the transposition of what is no substantial Letter, but a bare aspiration. How quickly in the age of a minute, in the very turning of the breath is our Mirth changed into mourning.

XV.

I Have a great Friend, whom I endeavour and desire to please, but hitherto all in vain: The more I seek, the further off I am from finding his favour. Whence comes this miscarriage? Are not my applications to Man more frequent than my addresses to my Maker? Do I not love his smiles more than I fear Heavens frowns! I confess to my shame, that sometimes his anger hath grieved me more than my sins. Hereafter, by thy assistance, I will labour to approve my ways in Gods presence; so shall I ever have, or not need his Friendship, and either please him with more ease, or displease him with less danger.

XVI.

THis Nation is scourged with a wasting War. Our sins were ripe; God could no longer be just, if we were prosperous. Blessed be his Name, that I have suffered my share in the Calamities of my Country. Had I poised my self so politickly betwixt

twixt both parties, that I had ſuffered from neither, yet could I have took no contentment in my ſafe eſcaping. For why ſhould I, equally engaged with others in ſinning, be exempted above them from the puniſhment? And ſeeing the bitter cup which my Brethren have pledged to paſs by me, I ſhould fear it would be filled again, and returned double for me to drink it. Yea, I ſhould ſuſpect that I were reſerved alone for a greater ſhame and ſorrow. It is therefore ſome comfort I draw in the ſame yoak with my Neighbours, and with them joyntly bear the burthen, which our ſins joyntly brought upon us.

XVII.

WHen, in my private Prayers, I have been to confeſs my boſome ſins unto God, I have been loth to ſpeak them aloud: Fearing (though no man could, yet) that the Devil would over-hear me, and make uſe of my words againſt me. It being probable, that when I have diſcovered the weakeſt part of my Soul, he would aſſault me there. Yet, ſince

since I have considered, that therein I shall tell Satan no news, which he knew not before. Surely, I have not managed my *secret sins* with such privacy, but that he from some circumstances collected what they were. Though the fire was within, he saw some smoak without. Wherefore for the future I am resolved to acknowledge my daring faults, though alone, yet aloud: That the Devil, who rejoyced in partly knowing of my sins, may be grieved more by hearing the expression of my sorrow. As for any advantage he may make from my Confession this comforts me. Gods goodness in assisting me, will be above Satans malice in assaulting me.

XVIII.

IN the midst of my Morning Prayers, I had a good Meditation, which since I have forgotten. Thus much I remember of it, that it was pious in it self, but not proper for that time. For it took much from my devotion, and added nothing to my instruction, and my soul, not able to intend two things at once, abated

of

of its fervency in praying. Thus ſnatching at two Imployments, I held neither well. Sure this Meditation came not from him, who is the God of Order, he uſeth to faſten all his Nails, and not to drive out one with another. If the ſame Meditation return again, when I have leiſure, and room to receive it, I will ſay it is of His ſending, who ſo muſtereth and marſhalleth all good actions, that like the Souldiers in his Army, mentioned in the * Prophet. *They ſhall not thruſt one another, they ſhall not walk every one in his own path.*

* *Joel* 2.8.

XIX.

WHen I go ſpeedily in any action, Lord, give me to call my ſoul to an account. It is a ſhrewd ſuſpition that my *Bowl* runs downhill, becauſe it runs ſo faſt. And, Lord, when I go in an unlawful way, ſtart ſome rubs to ſtop me, leſt my foot ſlip or ſtumble. And give me the grace to underſtand the Language of the lets thou throweſt in my way. Thou haſt promiſed * *I will hedge up thy way.* Lord, be pleaſed to make the Hedge high enough

* *Hoſea* 2.6.

nought, and thick enough, that if I be so mad, as to adventure to climb over it, I may not only soundly rake my cloaths, but rend my flesh; yea, let me rather be caught and stick in the Hedge, than breaking in through it, fall on the other side into the deep ditch of eternal damnation.

XX.

COming hastily into a Chamber, I had almost thrown down a Crystal Hour-glass: Fear, lest I had, made me grieve, as if I had broken it; but alas, how much precious time have I cast away, without any regret! The Hour-glass was but Crystal; each Hour a Pearl; that but like to be broken, this lost out-right; that but casually, this done wilfully. A better Hour-glass might be bought, but time once lost, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an Hour-glass, not to be by me, but to be in me. *Teach me to number my* * *days.* An Hour-glass to turn me, *That I may apply my heart to wisdom.*

* Psal. 90.12.

XXI.

XXI.

WHen a Child I loved to look on the Pictures in the *Book of Martyrs*, I thought that there the Martyrs at the Stake, seemed like the three Children in the Fiery * Furnace: Ever since I had known them there, *Not one hair more of their Head was burnt, nor any smell of the fire singging of their cloaths.* This made me think Martyrdom was nothing. But oh! though the *Lion be painted fiercer than he is*, the fire is far fiercer than it is painted. Thus it is easie for one to endure an affliction, as he limns it out in his own fancy, and represents it to himself. but in a bare speculation. But when it is brought indeed, and laid home to us, there must be a Man, yea, there must be God to assist the Man to undergo it.

* *Dan.* 3.7.

XXII.

TRavelling on the *Plain*, (which notwithstanding hath its *risings* and *fallings*) I discovered *Salisbury* Steeple many miles off: Coming to

to a declivity, I loſt the ſight thereof: But climbing up to the next Hill, the Steeple grew out of the ground again. Yea, I often found it, and loſt it, till at laſt I came ſafely to it, and took my lodging near it. It fareth thus with us, whileſt we are waifaring to Heaven, mounted on the * *Piſgah* top of ſome good Meditation, we get a glimpſe of our Celeſtial *Canaan*. But when either on the flat of an ordinary temper, or in the fall of ſome extraordinary temptation, we loſe the view thereof. Thus in the ſight of our Soul, Heaven is diſcovered, covered, and recovered, till, though late, at laſt, though ſlowly, ſurely, we arrive at the Haven of our happineſs.

* *Deut.* 34.1, 2.

XXIII.

Lord,

I Find my ſelf in the *Latitude* of a *Fever*, I am neither well, nor ill. Not ſo well, that I have any mind to be merry with my Friends, nor ſo ill, that my Friends have any cauſe to condole with me. I am a *Probationer* in point of my health. As I ſhall behave my ſelf, ſo I may be either expelled out of it, or admitted

mitted into it. Lord, let my diſtemper ſtop here, and go no further. Shoot not thy *Murthering Pieces* againſt that Clay-Caſtle, which ſurrendereth it ſelf at thy firſt Summons. *O ſpare me a little, that I may recover my ſtrength.* I beg not to be forgiven, but to be forborn my *debt to Nature.* And I only do *crave time* for a while, till I be better fitted and furniſhed to pay it.

XXIV.

IT ſeemed ſtrange to me, when I was told, that *Aqua vitæ* (which reſtores life to others) ſhould it ſelf be made of the droppings of dead Beer. And that *Strong waters* ſhould be extracted out of the Dregs (almoſt) of ſmall-Beer. Surely many other excellent ingredients muſt concur, and much Art muſt be uſed in the Diſtillation. Deſpair not then, O my Soul! No Extraction is impoſſible, where the Chymiſt is infinite. He that is *All in All*, can produce any thing out of any thing. And he can make my ſoul, which by Nature is *ſettled on her* * *Lees*; and *dead in ſin*, to be quickned by the In-

* *Zeph.* 1. 12.

Infusion of his Grace, and purified into a pious disposition.

XXV.

HOw easie is Pen and Paper-piety, for one to write religiously? I will not say it costs nothing; but it is far cheaper to work ones head, than ones heart to goodness. Some perchance may guess me to be good by my writings, and so I shall deceive my Reader. But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations sooner than subdue the least sin in my soul. Yea, I was once in the mind never to write more; for fear lest my writings at the last day prove Records against me. And yet, why should I not write? that by reading my own Book, the disproportion betwixt my lines and my life, may make me blush my self (if not into goodness) into less badness than I would do otherwise. That so my writings may condemn me, and make me to condemn my self, that so God may be moved to acquit me.

FINIS.

GOOD THOUGHTS IN WORSE TIMES.

Consisting of {
Personal Meditations.
Scripture Observations.
Meditations on the Times.
Meditations on all kinds of Prayers.
Occasional Meditations.
}

By Thomas Fuller, *D. D.*

LONDON,
Printed for *John Williams*, at the Sign of the *Crown* in S. *Paul's* Church-yard, 1680.

TO THE Chriſtian Reader.

WHen I read the *Deſcription of the Tumult in* Epheſus, Acts 9. 32. (*wherein they would have their* Diana *to be* Jure Divino, that it fell down from *Jupiter*) *it appears to me the too Methodical character of our preſent confuſions.* Some therefore cried one thing, and ſome another, for the aſſembly was confuſed, and the more part knew not wherefore they were come together. *O the Diſtractions of our Age! And how many thouſands know as little why the Sword was drawn, as when it will be ſheathed? Indeed,* (*thanks be to God*) *we have no more houſe-burnings, but many heart-burnings, and though outward bleeding be ſtanched, it is to be feared*

that the broken vein bleeds inwards, which is more dangerous.

This being our sad condition, I perceive controversal Writings (sounding somewhat of Drums and Trumpets) do but make the wound the wider. Meditations are like the Minstrel the Prophet called for, to pacifie his mind discomposed with passion, which moved me to adventure on this Treatise, as the most innocent and inoffensive manner of writing.

I confess, a Volume of another Subject, and a larger Size is expected from me. But in London I have learnt the difference betwixt down-right breaking, and craving time of their Creditors. Many sufficient Merchants, though not Solvable for the present, make use of the latter, whose example I follow. And though I cannot pay the Principal, yet I desire such small

Treatises

Treatiſes may be accepted from me, as Intereſt *or* conſideration-mony, *until I ſhall, God willing, be enabled to diſcharge the whole* Debt.

If any wonder that this Treatiſe comes Patron-leſs into the World, let ſuch know, that Dedications *begin now adays to grow out of faſhion. His Policy was commended by many (and proved profitable unto himſelf) who inſtead of ſelect Godfathers made all the Congregation* Witneſſes *to his Child, as I invite the* World *to this my Book, requeſting each one would patroniſe therein ſuch parts & paſſages thereof, as pleaſe them, ſo hoping, that by ſeveral perſons the whole wil be protected.*

I have, Chriſtian Reader, (ſo far I dare go, not inquiring into thy Sir-name, *of thy* Side *or* Sect) *nothing more to burthen thy Patience with. Only I will add, that*

I find our Saviour in Tertullian *and ancient* Latine Fathers, *constantly ſtiled a* * Sequeſtrator *in the proper* notion *of the Word. For God and Man being at odds, the difference was* ſequeſtred *or referr'd into Chriſt his hand to end and umpire it. How it fareth with thine Eſtate on Earth, I know not, but I earneſtly deſire, that in Heaven both thou and I may ever be under* Sequeſtration *in that Mediator for Gods glory and our good, to whoſe protection thou art committed by*

* Sequeſter.

Thy Brother in all

Chriſtian Offices,

THO. FULLER.

PER-

PERSONAL MEDITATIONS.

I.

Curiosity curbed.

OFten have I thought with my self, what Disease I would be best contented to die of. None please me. The Stone, the Colick, terrible, as expected, intolerable, when felt. The Palsie is death before death. The Consumption a flattering disease, cozening men into hope of long Life at the last gasp. Some sicknesses besot, others enrage men, some are too swift, and others too slow.

If I could as easily decline diseases, as I could dislike them, I should be immortal. But away with these thoughts. The *Mark* must not

chuſe what *Arrow* ſhall be ſhot againſt it. What God ſends I muſt receive. May I not be ſo curious to know what weapon ſhall wound me, as careful to provide the plaiſter of Patience againſt it. Only thus much in general: commonly that ſickneſs ſeizeth on men, which they leaſt ſuſpect. He that expects to be drown'd with a *Dropſie*, may be burnt with a *Fever*; and ſhe that fears to be ſwoln with a *Tympany* may be ſhrivelled with a *Conſumption*.

II.

Deceiv'd, not hurt.

HEaring a *Paſſing-bell*, I prayed that the *ſick man* might have, through *Chriſt*, a ſafe *Voyage* to his *long home*. Afterwards I underſtood that the party was *dead* ſome hours before; and it ſeems in ſome places of *London* the Tolling of the Bell is but a *Preface of courſe* to the ringing it out.

Bells better ſilent than thus telling lies. What is this, but giving a falſe Alarm *to mens* Devotions, *to make them to be ready armed with their*

Prayers

Prayers for the assistance of such, who have already fought the good fight, *yea, and gotten the* Conquest? *Not to say that mens Charity herein may be suspected of superstition in praying for the Dead.*

However my heart thus poured out, *was not spilt on the ground. My prayers too late to do him good, came soon enough to speak my good will. What I freely tendered, God fairly took, according to the integrity of my intention. The party, I hope, is in* Abraham's, *and my prayers I am sure, are returned into my* own bosom.

III.

Nor full, nor fasting.

LIving in a Country Village, where a Burial was a rarity, I never thought of Death, it was so seldom presented unto me. Coming to *London*, where there is plenty of funerals, (so that Coffins crowd one another, and Corps in the grave justle for elbow room) I slight and neglect Death, because grown an object so constant and common.

How foul is my stomach to turn all

all food into bad humours? Funerals neither few nor frequent, work effectually upon me. *London* is a *Library* of *Mortality*. Volumes of all sorts and sizes, rich, poor, infants, children, youth, men, old men, daily dye; I see there is more required to make a good Scholar, than only the having of many Books: *Lord*, be thou my *Schoolmaster*, and *teach me to number my days, that I may apply my heart unto Wisdom.*

IV.

Strange and True.

* *Rev.* 13.7. I Read in the * *Revelation* of a Beast, one of whose *Heads was as it were wounded to Death.* I expected in the next verse, that the Beast should die, as the most probable consequence: considering,

1. It was not a scratch, but a wound.

2. Not a wound in a fleshly part, or out Limbs of the Body, but in the very Head, the Throne of Reason.

3. No light wound but in outward Apparition, (having no other probe but S. *Johns* Eyes to search it) it seemed *deadly*.

But

But mark what immediately follows, *and his deadly wound was healed.* Who would have ſuſpected this inference from theſe premiſes? But is not this the lively Emblem of my natural corruption? Sometimes, I conceive, that by Gods Grace I have conquered and killed, ſubdued and ſlain, maim'd and mortified the *deeds of the fleſh:* never more ſhall I be moleſted or buffeted with ſuch a boſom ſin: when alas! by the next return the news is, it is *revived* and *recovered.* Thus *Tenches,* though grievouſly gaſhed, preſently plaiſter themſelves whole by that ſlimy and unctuous humour they have in them; and thus the inherent Balſam of Badneſs quickly cures my corruption, not a ſcar to be ſeen. I perceive, I ſhall never finally kill it; till firſt I be dead my ſelf.

V.

Bluſhing to be bluſhed for.

A Perſon of great *Quality* was pleaſed to *lodge* a Night in my *Houſe.* I durſt not invite him to my *Family-Prayer,* and therefore for that

that time omitted it: thereby making a breach in a good custom; and giving Satan advantage to assault it. Yea, the loosening of such a Link might have endangered the scattering of the Chain.

Bold Bashfulness, which durst offend God, whilest it did fear Man. Especially considering, that though my Guest was never so high, yet by the Laws of Hospitality, I was above him, whilest he was under my Roof. Hereafter whosoever cometh within the doors, shall be requested to come within the discipline of my House; if accepting my homely diet, he will not refuse my home devotion, and sitting at my Table, will be intreated to kneel down by it.

VI.

A Lash for Lazincss.

SHameful my sloth, that have deferred my Night prayer, till I am in bed. This lying along is an improper posture for Piety. Indeed there is no contrivance of our body, but some good man in Scripture hath hanseled it with Prayer. The *Publican*

lican standing. *Job* * sitting, *Hezekiah* lying on his bed, ‖ *Eliah* with his *face between his legs.* But of all gestures give me S. *Pauls*: * *For this cause I bow my knees to the Father of my Lord Jesus Christ.* Knees, when they may, then they must be bended.

* *Job* 18.
‖ 1 *Ki.* 28.41.
* *Ephes.* 3.14.

I have read a Copy of a *Grant of Liberty*, from Queen *Mary* to *Henry Rateliff* Earl of *Sussex*, giving him * *leave to wear a Night-Cap or Coif in her Majesties presence*, counted a great favour, because of his infirmity. I know, in case of necessity, God would graciously accept my devotion, *bound down in a sick dressing*; but now whilest I am in perfect health it is inexcusable. Christ commanded some to *take up their bed*, in token of their full recovery; My lazines may suspect, lest thus my *bed taking me up*, prove a presage of my ensuing sicknes. But may God pardon my idlenes this once, I will not again offend in the same kind by his grace hereafter.

* *Weavers fun. Mon. p.* 638.

VII.

Root, Branch, and Fruit.

A *Poor man of* Sevil *in* Spain, *having a fair and fruitful Pear-tree, one of the* Fathers *of the* Inquisition *desired (such Tyrants Requests are Commands) some of the* fruit *thereof. The poor man, not out of gladness to gratifie, but fear to offend, as if it were a sin for him to have better fruit than his betters (suspecting on his* denial *the* Tree *might be made his own* Rod, *if not his* Gallows) *plucked up Tree, Roots and all, and gave it unto him.*

Allured with love to God, and advised by mine own advantage, what he was frighted to do, I will freely perform. God calleth on me to present him with * fruits meet for repentance. *Yea,* let him take all, *soul and body, powers and parts, faculties and members, of both I offer a sacrifice unto himself. Good reason, for indeed the Tree was his before it was mine,* and I give him of his own.

* *Mat.* 3. 8.

Besides, it was doubtful, whether the poor mans material Tree, being removed,

moved, would grow again. Some Plants transplanted (especially when old) become sullen, and do not enjoy themselves in a soil wherewith they were unacquainted, but sure I am, when I have given my self to God, the moving of my soul shall bud, be mending of it, he will so dress, καθαιρειν and κλαδειειν, so prune and purge me, that I shall bring forth most fruit in my Age. John 15.2.

VIII.

God speed the Plough.

I Saw in *seeds-time* an *Husbandman* at *Plough* in a very raining day, asking him the reason, why he would not rather leave off, than labour in such *Foul weather*, his answer was returned me in their Country Rythm:

Sow Beans in the Mud,
And they'l come up like a Wood.

This could not but mind me of *David's* expression, *They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his* sheaves with him. Psal. 126.5,6

These

These last five years have been a *wet* and woful *Seeds-time* to me, and many of my afflicted *Brethren*. Little hope have we, as yet, to come again to our own *Homes*; and in a literal sence, now to *bring our sheaves*, which we see others daily to carry away on their shoulders. But if we shall not share in the *former* or *latter Harvest* here on Earth, the third and last in Heaven, we hope undoubtedly to receive.

IX.

Cras, Cras.

* *Exod.* 8.5. GReat was the abundance and boldness of the *Frogs* in * *Egypt, which went up and came into their Bed-chambers, and beds, and kneading-troughs, and very Ovens.* Strange that those *Fen-dwellers* should approch the fiery Region; but stranger, that *Pharaoh* should be so backward to have them removed, and being demanded of *Moses*, when he would have them sent away, answered *to* * *Morrow*. He could be content with their company one Night, *at bed and at board*, loth, belike, to acknowledge either Gods ju-

* *Exod.* 8.18.

stice

ſtice in ſending, or power in remanding them, but ſtill hoping that they caſually came, and might caſually depart.

Leave I any longer to wonder at *Pharaoh*, and even admire at my ſelf. What are my ſins? but ſo many *Toads*, ſpitting of venome, and ſpawning of Poiſon, croaking in my judgment, creeping into my will, and crawling into my affections. This I ſee, and ſuffer, and ſay with *Pharaoh*, to *Morrow*, to morrow I will amend. Thus as the *Hebrew Tongue* hath no proper *Preſent tenſe*, but two *Future tenſes*, ſo all the performances of my reformation are only in promiſes for the time to come. Grant, *Lord*, that I may ſeaſonably drown this *Pharaoh-like* procraſtination in the Sea of repentance, leſt it drown me in the Pit of Perdition.

X.

X.

Green when Grey.

IN *September* I saw a Tree bearing *Roses*, whilest others of the same kind, round about it, were barren; demanding the cause of the *Gardener*, why that Tree was an exception from the rule of the rest, this reason was rendered? because *that* alone, being *clipt close* in *May*, was then hindred to spring and sprout; and therefore took this advantage by it self, to bud in *Autumn*.

Lord, If I were curb'd and snipp'd in my *younger years* by fear of my parents, from those vicious excrescencies, to which that age was subject, give me to have a *godly jealousie* over my heart, suspecting an *Autumn-Spring*, lest corrupt nature, (which, without thy *restraining Grace*, will have a *Vent*) break forth in my reduced years into youthful vanity.

XI.

Miserere.

THere goes a *Tradition of Ovid*, that famous *Poet*, (receiving some countenance from his own confession) * that when his Father was about to beat him, for following the pleasant, but profitless study of *Poetry*, he under correction promised his *Father*, never to make a *Verse*, and made a *Verse* in his very *Promise*. Probably the same in sense, but certainly more elegant for composure, than this Verse, which common credulity hath taken up.

* *De tristibus lib. 2. Eleg. 10*

Parce precor, Genitor, posthac non versificabo.
Father on me pity take,
Verses I no more will make.

When I so solemnly promise my Heavenly Father to sin no more, I sin in my very promise, my weak prayers, made to procure my pardon, increase my guiltiness. O the dulness and deadness of my heart therein! I say my prayers as the * *Jews* eat the

* *Exod. 12. 11.*

Passe-

Passover in haste. And whereas in bodily Actions motion is the cause of heat; clean contrary, the more *speed* I make in my Prayers, the colder I am in my Devotion.

XII.

Monarchy and Mercy.

IN reading the *Roman* (whilest under *Consuls*) and *Belgick History* of the *United Provinces*, I remember not any capital offender being *condemned*, ever *forgiven*, but always after *Sentence*, follows *Execution*. It seems, that the very constitution of a multitude, is not so inclinable to save, as to destroy. Such *Rulers*, in *Aristocracies* or Popular *States* cannot so properly be called *Gods*; because, though having the great *Attributes* of a *Deity*, *Power*, and *Justice*, they want (or will not use) the most God-like property of *Gods clemency* to *forgive*.

May I *Die* in that *Government*, under which I was Born, where a *Monarch* doth command. *Kings*, where they see cause, have graciously granted Pardons to men appointed to death;

death; herein the lively *Image* of God, *to whom belongs mercy and* * *forgiveneſs*. And, although I will endeavour ſo to behave my ſelf, as not to need my *Sovereigns* favour in this kind, yet becauſe none can warrant his innocency in all things, it is comfortable living in ſuch a Common-wealth, where pardons heretofore on occaſion have been, and hereafter may be procured. * *Dan.* 9. 9.

XIII.

What helps not, hurts.

A *Vain thought* aroſe in my heart, inſtantly my corruption retains it ſelf to be the Advocate for it, pleading that the worſt, that could be ſaid againſt it, was this, that it was a *vain thought*.

And is not this the beſt that can be ſaid for it? Remember O my ſoul, the * *Fig-tree* was charged, not with bearing *noxious* but *no Fruit*. Yea, the barren *Fig-tree* bare the *Fruit* of *Annoyance*, *Cut it down, why cumbereth it the ground*? *vain thoughts* do this ill in my heart, that they do no good. * *Luke* 13. 7.

Beſides the *Fig-tree* peſter'd but one

one part of the *Garden*, good *Grapes* might grow, at the same time, in other places of the *Vineyard*. But seeing my soul is so intent on its object, that it cannot attend two things at once, one Tree, *for the time being*, is all my *Vineyard*. A *vain thought* engrosseth all the ground of my heart; till that be rooted out, no good meditation can grow with it or by it.

XIV.

Always seen never minded.

IN the most healthful times, *two hundred* and upwards, was the constant *weekly tribute* payed to *Mortality* in *London*. A *large Bill* but it must be discharged. Can one City spend according to this *weekly rate*, and not be *Bankrupt* of People? at leastwise, must not my *shot* be called for, to make up the *reckoning*?

When only seven young men, and those chosen * by *Lot*, were but yearly taken out of *Athens*, to be devoured by the Monster *Minotaur*, the whole City was in a constant fright. Children for themselves and Parents for their Children. Yea, their escaping

* *Plutarchs lives in Theseo.*

ing of the firſt was but an introduction to the next years Lottery.

Were the Dwellers and Lodgers in *London* weekly to caſt lots, who ſhould make up this two hundred, how would every one be affrighted? Now none regard it. My ſecurity concludes the aforeſaid number will amount of Infants and Old-folk. Few men of middle age and amongſt them ſurely not my ſelf. But oh! Is not this putting the evil day far from me, the ready way to bring it the neareſt to me? The Lot is weekly drawn (though not by me) for me, I am therefore concerned ſeriouſly to provide, leſt that deaths *prize* prove my *blank*.

XV.

Not whence, but whither.

FInding a bad thought in my heart, I diſputed in my ſelf the cauſe thereof, whether it proceeded from the Devil or my own corruption, examining it by thoſe *Signs*, Divines in this caſe recommended.

1. Whether it came in incohe-

rently, or by dependance on ſome object preſented to my ſenſes.

2. Whether the thought was at full age at the firſt inſtant, or, infant-like, grew greater by degrees.

3. Whether out or in the Road of my natural inclination.

But hath not this inquiry more of Curioſity than Religion? Hereafter *derive not the Pedigree*, but make the *Mittimus* of ſuch *Malefactors*. Suppoſe a Confederacy betwixt Thieves without and falſe Servants within, to aſſault and wound the Maſter of a Family: thus wounded would he diſcuſs, from which of them his hurts proceeded? No ſurely, but ſpeedily ſend for a *Chirurgion*, before he bleed to death. I will no more put it to the *Queſtion*, whence my bad thoughts come, but whither I ſhall ſend them, leſt this curious controverſie inſenſibly betray me into a conſent unto them.

XVI.

XVI.

Storm, ſteer on.

THe *Mariners* ſailing with S. *Paul*, bare up bravely againſt the Tempeſt, whileſt either Art or Induſtry could befriend them. Finding both to fail, and that they could not any longer *bear up into the wind*, * they even let their Ship *drive*. I have endeavoured in theſe diſtemperate Times, to hold up *my ſpirits*, and to ſteer them ſteddily. An happy Peace here, was the Port whereat I deſired to arrive. Now, alas, the *Storm* grows too ſturdy for the *Pilot*. Hereafter all the skill I will uſe, is no skill at all, but even let my Ship ſail whither the Winds ſend it. * *Acts* 27.15.

Noahs *Ark* was *bound for no other* Port, but preſervation for the preſent, (that *Ship* being all the *Harbour*) not intending to find Land, but to float on Water. May my Soul, (though not ſailing to the deſired Haven) only be kept from ſinking in ſorrow.

This comforts me, that the moſt weather-beaten Veſſel cannot pro-

perly be *ſeized on* for a *Wrack*, which hath any quick Cattle remaining therein. My ſpirits are not as yet *forfeited* to deſpair, having one lively ſpark of hope in my heart, becauſe *God is even where he was before.*

XVII.

Wit out-witted.

JOab chid the man, *(unknown in Scripture* by his name, well known for his wiſdom,) for not killing *Abſalom*, when he ſaw him hanged in the Tree, promiſing him for his pains, *ten ſhekels and a girdle.*

But the man, (having the Kings command to the contrary,) refuſed his proffer. Well he knew, that politick States-men would have dangerous deſigns fetcht out of the fire, but with other mens fingers. His *Girdle* promiſed, might in payment, prove an *Halter*. Yea, he added moreover, that had he kill'd *Abſalom*, Joab *himſelf* * *would have ſet himſelf againſt him.*

* 2 *Sam.* 18.13.

Satan daily ſolicits me to ſin (*point-blank againſt Gods Word,*) baiting me with profers beſt pleaſing my corruption.

ruption. If I conſent, he, who laſt tempted, firſt * accuſeth me. The fawning Spaniel, turns a fierce Lion, and roareth out my faults in the Ears of Heaven. Grant, Lord, when *Satan* ſhall next ſerve me, as *Joab* did this nameleſs *Iſraelite*, I may ſerve him, as the nameleſs *Iſraelite* did *Joab*, flatly refuſing his deceitful Tenders.

* *Revel.* 12. 10.

XVIII.

Hereafter.

DAvid *faſted* and *prayed* for his ſick *Son*, that his life might be prolonged. But when he was *dead*, this *conſideration* comforted him. *I ſhall* * *go to him, But he ſhall not return to me.*

*2 *Sam.* 12. 23.

Peace did long lie *languiſhing* in this *Land*. No ſmall contentment that to my poor power, I have *prayed* and *preached* for the preſervation thereof. Seeing, ſince it is *departed*, this ſupports my Soul, having little hope that *Peace here* ſhould return to me, I have ſome aſſurance that I ſhall go to *Peace hereafter*.

XIX.

Bad at beſt.

LORD how come *wicked thoughts* to perplex me in my *Prayers*, when I deſire and endeavour only to attend thy *Service*? Now I perceive the cauſe thereof, at other times I have willingly *entertained* them, and now they *entertain* themſelves againſt my will. I acknowledge thy Juſtice, that what formerly I have invited, now I cannot expel. Give me hereafter always to bolt out ſuch ill *Gueſts*. The beſt way to be rid of ſuch *bad thoughts* in my *Prayers*, is, not to receive them out of my *Prayers*.

XX.

Compendium diſpendium.

POpe *Boniface* the ninth, at the end of each *hundred years*, appointed a *Jubilee* at *Rome*, wherein people, bringing themſelves, and *Money* thither, had *Pardon* for their ſins.

But *Centenary Years* returned but seldom. *Popes* were *old before*, and *covetous when* they came to their Place. Few had the happiness to fill their *Coffers* with *Jubilee Coin*. Hereupon, * *Clement* the sixth reduced it to every three and thirtieth. *Paul* the second, and *Sixtus* the fourth to every twenty fifth year.

* *Examen con. Trident. p. 746. colum. 2*

Yea, an *Agitation* is reported in the *Conclave*, to bring down *Jubilees* to fifteen, twelve, or ten *years*, had not some *Cardinals* (whose policy was above their covetousness) opposed it.

I serve my *Prayers*, as they their *Jubilees*. Perchance they may extend to a quarter of an hour, when poured out *at large*. But some days I begrutch this time, as *too much*, and omit the *Preface* of my *Prayer*, with some passages conceived less material, and run two or three *Petitions* into *one*, so contracting them to *half a quarter of an hour*.

Not long after, this also seems too long, *I decontract* and *abridge* the *Abridgment of my Prayers*. Yea, (be it confessed to my shame and sorrow, that hereafter I may amend it)

it) too often I ſhrink my *prayers* to a *minute*, to a *moment*, to a *Lord have mercy upon me.*

SCRIP-

SCRIPTURE OBSERVATIONS.

I.

Prayer may Preach.

FAther, *I thank thee* (said our * *Saviour*, being ready to raise *Lazarus*) *that thou hast heard me. And I know, that thou hearest me always, but because of the People that stand by, I said it, that they may believe that thou hast sent me.* It is lawful for Ministers in their publick Prayers, to insert passages for the Edifying of their Auditors, at the same time petitioning God, and informing their Hearers. For our *Saviour*, glancing his Eyes at the Peoples Instruction, did no whit hinder the stedfastness of his looks, lifted up to his Father. * *John* 12.41.

When before *Sermon* I pray for my Sovereign and Master, King *of Great* Britain, France, and *Ireland, Defender of the Faith, in all Causes, and over all Persons, &c.* Some (who omit it themselves) may censure it in me for superfluous: But never more need to teach men the *Kings Title*, and their own duty, that the simple may be informed, the forgetful remembred thereof, and that the affectedly ignorant, who will not take Advice, may have all Excuse taken from them. Wherefore, in pouring forth my prayers to God, well may I therein sprinkle some by-drops, for the Instruction of the People.

II.

The Vicious Mean.

Zophar, the *Naamathite*, mentioneth a sort of men in whose mouths *wickedness is sweet,* * *Job* 20. 12. * *They hide it under their tongues, they spare it and forsake it not, but keep it still in their mouths.* This furnisheth me with a Tripartite division of men in the World.

The

The first and best are those, who spit sin out, loathing it in their judgments, and leaving it in their practice.

The second sort notoriously wicked, who swallow sin down, actually, and openly commit it.

The third, endeavouring an *expedient* betwixt Heaven and Hell, neither do, nor deny their Lusts; neither spitting them out, nor swallowing them down, but *rolling them under their tongues*, epicurizing thereon, in their filthy fancies, and obscene speculations.

If God at the last day of Judgment hath three hands, a right for the Sheep, a left for the Goats, the middle is most proper for those third sort of men. But both these latter kinds of sinners shall be confounded together. The rather because a sin thus rolled becomes so soft and supple, and the Throat is so short and slippery a passage, that insensibly it may slide down from the mouth into the stomach, and contemplative wantonness quickly turns into practical uncleanness.

III.

III.

Store no Sore.

JOb had a cuſtom to offer burnt-offerings according to the number of his Sons, * for he ſaid. *It may be that my Sons, in their feaſting, have ſinned, and curſed God in their hearts.* It *may* be, not it *muſt* be, he was not certain, but ſuſpected it. But now, what if his Sons had not ſinned? Was *Job*'s labour loſt, and his Sacrifice of none effect? Oh no! only their property was altered; In caſe his Sons were found faulty, his Sacrifices for them were *propitiatory*, and through Chriſt obtained their pardon: In caſe they were innocent, his Offerings were *Euchariſtical*, returning thanks to Gods reſtraining grace, for keeping his Sons from ſuch ſins, which otherwiſe they would have committed.

* *Job* 1.5.

I ſee, in all doubtful matters of Devotion, it is wiſeſt to be on the ſureſt ſide, better both lock, and bolt, and bar it, than leave the leaſt door of danger open. Haſt thou done what is diſputable, whether it be well done? It is a *meaſuring caſt* whether it

it be lawful or no? So that thy conſcience may ſeem in a manner to ſtand *Neuter*, Sue a *Conditional Pardon* out of the Court of Heaven, the rather becauſe our ſelf love is more prone to flatter than our *godly jealouſie* to ſuſpect our ſelves without a cauſe, with ſuch humility Heaven is well pleaſed. For ſuppoſe thy ſelf over-cautious needing no forgiveneſs in that particular, God will interpret the pardon thou prayeſt for to be the praiſes preſented unto him.

IV.

Line on Line.

MOſes in Gods name did counſel *Joſhua*, Deuteronomy 31.23. *Be ſtrong, and of a good courage, for thou ſhalt bring the children of* Iſrael *into the Land, which I ſware unto them.* God immediately did command him, Joſh. 1.6. *Be ſtrong and of a good courage*; and again, Verſe 7. *Only be thou ſtrong and very couragious*; and again, Verſ. 9. *Have I not commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed.* Laſtly, the *Reubenites*, and *Gadites* heartily de-

desired him, *Verse* 28. *Only be strong, and of a good courage.*

Was *Joshua* a Dunce or a Coward? Did his Wit, or his Valour want an edge, that the same precept must so often be pressed upon him? No doubt neither, but God saw it needful that *Joshua* should have courage of *Proof*, who was to encounter both the froward *Few*, and the fierce *Canaanite*.

Though Metal on Metal, Colour on Colour be false Heraldry, * *Line on Line, Precept on Precept,* is true Divinity.

* *Isa.* 28.28.

Be not therefore offended, O my Soul, if the same doctrine be often delivered unto thee by different Preachers: If the same precept (like the * Sword in *Paradise*, which *turned every way*) doth hunt and haunt thee, tracing thee which way soever thou turnest; rather conclude, that thou art deeply concerned in the practice thereof, which God hath thought fit should be so frequently inculcated into thee.

* *Gen.* 3.24.

V.

O the Depth!

HAd I beheld *Sodom* in the beauty thereof, and had the *Angel* told me, that the ſame ſhould be ſuddenly deſtroyed by a mercileſs *Element*, I ſhould certainly have concluded, that *Sodom* ſhould have been *drown'd*; led thereunto by theſe Conſiderations;

1. It was ſituated in the *Plain* of *Jordan*, a flat, low, level Country.

2. It *was well watered* * *every where*, and where always there is water enough, there may ſometimes be too much. * *Gen.* 13.10.

3. *Jordan* had a quality in the *firſt moneth to overflow* * *all the banks.* * *Chron.* 12.15.

But no drop of moiſture is ſpilt on *Sodom*, it is burnt to Aſhes. How wide are our conjectures, when they gueſs at Gods Judgments? How far are his ways above our apprehenſions? Eſpecially when wicked men with the *Sodomites* wander in ſtrange ſins, out of the Road of common corruption, God meets them with ſtrange puniſhments, out of the reach of

of common Conception, not coming within the compass of a rational suspicion.

VI.

Self, self-hurter.

WHen God at the *first day of Judgment*, arraigned *Eve*, she transferred her fault on the * *Serpent* which beguiled her. This was one of the first-fruits of our depraved Nature. But ever after regenerate men in *Scripture*, making the confession of their sins, (whereof many Presidents) cast all the fault on themselves alone; yea, *David* when he numbered the People, though it be expres'd that * Satan provoked him thereunto, and though *David* probably might be sensible of his temptation, yet he never accused the Devil, but derived all the guilt on himself, * *I it is that have sinned*; good reason, for Satan hath no impulsive power, he may strike fire till he be weary (if his malice can be weary) except mans corruption brings the *Tinder*, the *Match* cannot be lighted. Away then with the *Plea of Course*.

* *Gen.* 3.13.

* *1 Chro.* 21.1.

* *1 Chro.* 21.17.

The

The Devil owed me a ſhame. Owe thee he might, but pay thee he could not, unleſs thou wer't as willing to take his black money, as he to tender it.

VII.

Gad, Behold a Troop cometh.

THe* *Amalekite*, who brought the Tidings to *David* began with truth, rightly reporting the overthrow of the *Iſraelites*. Cheaters muſt get ſome Credit, before they can cozen, and all falſhood, if not founded in ſome *Truth*, would not be fixed in any *Belief*. *2 Sam. 1.

But proceeding he told ſix *Lies* ſucceſſively.

1. That *Saul* called him.
2. That he came at his call.
3. That *Saul* demanded, *who* he was.
4. That he return'd his *Anſwer*.
5. That *Saul* commanded him to *kill* him.
6. That he *kill'd* him accordingly.

A wilful *Falſhood* told, is a *Cripple* not able to ſtand by it ſelf, without ſome

some to support it, it is easie to tell a *Lie*, hard to tell *but* a *Lie*.

Lord, If I be so unhappy to relate a *Falshood*; give me to recal it or repent of it. It is said of the *Pismires*, that to prevent the *Growing* (and so the corrupting) of that Corn which they hoard up for their *Winter* provision, they bite off both the ends thereof, wherein the generating Power of the *Grain* doth consist. When I have committed a Sin. O let me so order it, that I may destroy the *Procreation* thereof, and I, by a true sorrow, condemn it to a blessed *barrenness*.

VIII.

Out-means, in Miracles.

WHen the *Angel* brought S. *Peter* out of *Prison*, the *Iron-gate opened* of its own accord. But coming to the *house* of *Mary* the *Mother* of *John Mark*, he was fain *to stand before the door and knock*. When *Iron* gave Obedience, how can *Wood* make Opposition?

The Answer easie. There was no man to open the *Iron-gate*, but a *Portress*.

Portreſs was provided of *Courſe* to unlock the *Door*, God would not therefore ſhew his *Finger*, where mens hands were appointed to do the work. Heaven will not *ſuper-inſtitute* a Miracle, where ordinary means were formerly in peaceable poſſeſſion. But if they either *depart* or *reſign* (ingenuouſly confeſſing their inſufficiency) there miracles ſucceed in their vacancy.

Lord, if only *wooden obſtacles* (ſuch as can be removed by might of man) hindered our hopes of *Peace*, the Arm of fleſh might relieve us. But, alas, they are *Iron Obſtructions*, as come not within humane power or policy to take away. No proud fleſh ſhall therefore preſumptuouſly pretend to any part of the praiſe, but aſcribe it ſolely to thy ſelf. if now thou ſhouldeſt be pleaſed, after ſeven years hard Apprentiſhip in Civil Wars, miraculouſly to burn our *Indentures*, and reſtore us to our former Liberty.

IX.

IX.

Military Mourning.

SOme may wonder at the ſtrange incoherence in the Words and Actions, 2 *Sam.* 1. 17.

And David *lamented, with this Lamentation, over* Saul, *and over* Jonathan *his Son. Alſo he had them teach the children of* Judah *the uſe of the Bow.*

But the Connexion is excellent. For that is the moſt *Souldier-like Sorrow*, which in *middeſt of grief* can give *Order* for Revenge, on ſuch as have ſlain their Friends.

Our general *Faſt* was firſt appointed to bemoan the *Maſſacre* of our Brethren in *Ireland*. But it is in vain, to have a *Finger in the Eye*, if we have not alſo a *Sword in the other hand*; Such tame lamenting of loſt Friends, is but *loſt Lamentation*. We muſt bend our *Bows* in the *Camp*, as our *Knees* in the *Churches*, and ſecond our Poſture of Piety with Martial Proviſions.

X.

X.

No ſtool of wickedneſs.

SOmetimes I have diſputed with my ſelf, which of the two were moſt guilty: *David, who ſaid in haſt all men are* * *Liars*, or that wicked man, who ‖ *ſate and ſpake againſt his Brother, and ſlandered his own Mothers Son.*

* *Pſal.* 116.11.
‖ *Pſalm* 50.10.

David ſeems the greater offender; for Mankind might have an *Action of Defamation* againſt him; yea, he might juſtly be *challenged* for giving all men the *Lie*. But mark, *David* was *in haſte*, he ſpake it *in tranſitu*. when he was paſſing, or rather poſting by, or if you pleaſe, not *David*, but *David's haſte* raſhly vented the word. Whereas, the other *Sate*, a ſad, ſolemn, ſerious, premeditate, deliberate, poſture, his malice had a full *blow* with a ſteddy hand, at the credit of his Brother. Not to ſay that SATE carries with it the countenance of a Judicial proceeding, as if he made a *Seſſion* or *Bench buſineſs* thereof, as well condemning, as accuſing unjuſtly.

Lord, pardon my *curſory*, and preſerve

ſerve me from *ſedentary* ſins. If in haſte, or heat of paſſion I wrong any, give me at leiſure to ask thee, and them forgiveneſs. But O let me not *ſit by it* ſtudiouſly to plot, or project miſchief to any out of *malice prepenſe*. To ſhed bloud, in cool bloud, is bloud with a witneſs.

XI.

By Degrees.

* 2 *Ki.* 16. SEE by what ſtairs wicked * *Ahaz* did climb up to the height of prophaneneſs.

* *Verſe* 10. Firſt, he * *ſaw an idolatrous Altar* at *Damaſcus*. Our Eyes, when gazing on ſinful Objects, are out of their *calling* and Gods *keeping*.

Secondly, *He liked it*. There is a ſecret Faſcination in *Superſtition*, and our Souls ſoon bewitched with the *gaudineſs* of falſe ſervice, from the ſimplicity of Gods Worſhip.

* *Verſe* 11. Thirdly, *He made the like to it*. And herein * *Uriah* the *Prieſt* (*Patron* and *Chaplain* well met) was the *Midwife*, to *deliver* the *Mother-Altar* of *Damaſcus* of a *Babe*, like unto it, at *Jeruſalem*.

Fourthly,

Fourthly, *He* * *ſacrificed on it.* What elſe could be expected, but that when he had *tuned* this new Inſtrument of *Idolatry*, he would *play* upon it. * *Verſe* 13.

Fifthly, *He commanded the* * *People to do the like.* Not content to confine it to his perſonal Impiety. * *Verſe* 15.

Laſtly, *He removed Gods Altar* away. That venerable *Altar*, by Divine appointment peaceably poſſeſſed of the place for two hundred years and upwards, muſt now be violently ejected by an uſurping *Upſtart.*

No Man can be ſtark naught at once. Let us ſtop the progreſs of ſin in our Soul at the firſt Stage, for the further it goes, the faſter it will increaſe.

XII.

The beſt Bed-maker.

WHen a good man is ill at eaſe, God promiſeth *to make all his Bed in his ſickneſs.* Pillow, Bolſter, Head, Feet, Sides, *All his Bed.* Surely that God, who made him, knows ſo well his meaſure and tem-

temper, as to make his Bed to please him. Herein his art is excellent, not fitting the Bed to the Person, but the Person to the Bed, infusing *patience* into him.

But O how shall God make my Bed, who have no Bed of mine own to make? Thou Fool, he can make thy not having a Bed, to be a Bed unto thee. When *Jacob* slept on the * Ground, who would not have had his hard Lodging, therewithal to have his heavenly *Dream*? Yea, the poor woman in *Jersey*, * which in the Reign of Queen *Mary*, was delivered of a *Child*, as she was to be burnt at the *Stake*, may be said to be *brought to Bed* in the fire. Why not? If Gods Justice threatned to cast * *Jezabel into a Bed of fire*, why might not his mercy make the very *flames* a soft Bed to that his patient Martyr?

* *Gen.* 28. 12.

* *Fox Mart.* 3. *Vol.*

* *Rev.* 2. 22.

XIII.

When begun, ended.

THe Scripture giveth us a very short account of some Battels, as if they were *fights* without *fights*, and the Armies parted as soon as met

mer, as *Gen.* 14. 10. 1 *Sam.* 31. 1. 2 *Chron.* 25. 22.

Some will say, the Spirit gives in only the *summ of the success*, without any particular passages in atchieving it: But there is more in it, that so little is said of the fight. For sometime the *Question of the Victory*, is not disputed at all, but the bare propounding decides it. *The Stand of Pikes oftimes no stand*, and the *Footmen so stily called, as making more use of their feet, than their hands.* And when God sends a *qualm of fear over the Souldiers hearts*, it is not all the skill and valour of their Commanders can give them a Cordial.

Our late War hath given us some instances hereof. Yet let not men tax their Armies for cowardise, it being probable, that the badness of such as staid *at home of their respective sides* had such influences on those in the field, *that souldiers hearts might be fear-broken*, by the score of their sins, who were no Souldiers.

XIV.

Too late, Too late.

* *Luke* 15.14. THe Elder Brother laid a* ſharp and true charge againſt his Brother Prodigal for his Riot and Luxury: This nothing affected his Father, the Mirth, Meat, Muſick, at the Feaſt, was notwithſtanding no whit abated. Why ſo? becauſe the Elder Brother was the younger in this reſpect, and came too late. The other *had got the ſpeed of him*, having firſt accuſed himſelf, (nine Verſes before) and already obtained his pardon.

Satan (to give him his due) is my Brother, and my Elder by Creation. Sure I am, he will be my grievous Accuſer. I will endeavour to prevent him, firſt by condemning himſelf to God my Father. So ſhall I have an *Act of Indemnity*, before he can enter *his Action* againſt me.

XV.

XV.

Lawful ſtealth.

I Find two (Husband and Wife) both ſtealing, and but one of them guilty of Felony. *And* Rachel * *had ſtoln the Images that were her Fathers, and* Jacob *ſtole away, unawares to* Laban *the Syrian.* In the former a compliication of Theft, Lying, Sacriledge, and Idolatry; in the latter no ſin at all. For, what our conſcience tells us is lawful, and our diſcretion, dangerous, it is both conſcience and diſcretion to do it, with all poſſible ſecrecy. It was as lawful for *Jacob* in that caſe, privately to ſteal away, as it is for that man, who finds the *Sunſhine* too hot for him, to walk in the *ſhade.*

* *Gen.* 31.19.

God keep us from the guilt of *Rachels* ſtealth. But for *Jacobs ſtealing* away, one may confeſs the *Fact*, but deny the fault therein. Some are ſaid to have gotten *their life for a prey*, if any, in that ſenſe, *have preyed on* (or if you will) *plundered their own Liberty*, ſtealing away from the place, where they conceived themſelves in

danger, none can justly condemn them.

XVI.

Text improved.

* *Num.* 22.30. I Heard a Preacher take for his Text, *Am not I thine Ass,* * *upon which thou hast ridden ever since I was thine unto this day, was I ever wont to do so unto thee?* I wondered what he would make thereof, fearing he would starve his *Auditors* for want of matter. But hence he observed,

1. *The silliest and simplest, being wronged, may justly speak in their own defence.*

2. *Worst men have a good Title to their own goods.* Balaam *a Sorcerer,* yet the Ass confesseth twice *he was his.*

3. *They, who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offence.*

4. *When the Creatures formerly officious to serve us, start from their wonted obedience (as the Earth to become barren, and Air pestilential) man ought*

to

to reflect on his own sin, as the sole cause thereof.

How *fruitful* are the seeming *Barren* places of *Scripture!* Bad *Ploughmen*, which make *Balks* of such ground. Whereſoever the ſurface of Gods *Word* doth not *laugh* and *ſing* with *Corn*, there the heart thereof within is merry with *Mines*, affording, where not plain matter, hidden Myſteries.

XVII.

The Royal bearing.

GOD is ſaid to have brought the *Iſraelites* out of *Ægypt* on * *Eagles wings*. Now *Eagles*, when removing their *Young ones*, have a different poſture from other Fowl, proper to themſelves, (fit it is that there ſhould be a *Diſtinction* betwixt *Sovereign* and *Subjects*) carrying their *Prey* in their *Talons*, but *Young-ones on their backs*, ſo interpoſing their whole bodies betwixt them and harm. The old *Eagles body* is the young *Eagles ſhield*, and muſt be ſhot through, before her young-ones can be hurt.

* *Exod.* 19. 4.

Thus God, in saving the *Jews*, put himself betwixt them and danger. Surely God, so *loving* under the Law, is no less *gracious* in the *Gospel:* Our Souls are better secured, not only above his wings, but in his body; * *Col.* 3.3. *Your life is hid* * *with Christ in God.* No fear then of harm, God first must be pierced, before we can be prejudiced.

XVIII.

None to him.

Mat. 3.13. IT is said of our *Saviour*, his *Fan is in his hand*, how well it fits him, and he it? Could *Satans clutches* snatch the *Fan*, what work would he make? He would *Fan*, as he doth * *Luke* 30. * *winnow*, in a *Tempest*, yea in a *whirl-wind*, and blow the best away. Had *Man* the *Fan* in his hand, especially in these distracted times, out goes for *Chaff*, all *opposite* to the *opinions* of his party. Seeming sanctity will carry it away from such, who with true, (but weak grace) have ill natures, and eminent corruptions.

There is a kind of *Darnel*, called *Lolium Murium*, because so counterfeiting

terfeiting *Corn*, that even the Mice themſelves (experience ſhould make them good *taſters*,) are ſometimes deceived therewith. *Hypocrites*, in like manner, ſo act holineſs, that they paſs for Saints before men, whoſe cenſures often *barn* up the *Chaff*, and *burn* up the *Grain*.

Well then! Chriſt for my ſhare. *Good luck have he with his honour.* The *Fan* is in ſo good a *hand* it cannot be mended. Only his *hand*, who knows *hearts*, is proper for that employment.

XIX.

Humility.

IT is a ſtrange paſſage: *Rev.* 7. 13, 14. *And one of the elders anſwered ſaying unto me, What are theſe, who are arrayed in white Robes, and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they, who have come out of great tribulation, &c.*

How comes the *Elder*, when *asking* a *Queſtion*, to be ſaid to Anſwer? On good reaſon; for his *Quære* in effect, was a Reſolution. He ask'd S. *John*

not because he thought he could, but knew he could not answer. That *Jobus* ingenuous confession of his ignorance, might invite the Elder to inform him.

As his *Question* is called an *Answer*, so Gods *Commands* are *Grants*. When he injoyns us *Repent*, *Believe*; it is only to draw from us a free acknowledgment of our impotency to perform his commands. This *confession* being made by us, what he injoyns, he will inable us to do. Mans owning his weakness, is the only *Stock* for God, thereon to graft the grace of his assistance.

MEDITATIONS

On the TIMES.

I.

Name-General.

HEber had a Son born *in the days when the* * *Earth was divided.* Conceive we it just after the *Confusion of tongues*, when Mankind was parcelled out into several Colonies. Wherefore *Heber*, to perpetuate the memory of so famous an accident happening at the birth of his Son, called him *Peleg*, which, in the *Hebrew* Tongue, signifieth *Partition*, or *Division*. * *Gen.* 10 25.

We live in a Land and Age of Dissention: Counties, Cities, Towns, Villages, Families, all divided in opinions, in affections. Each man al-

most divided from himself with fears and distractions. Of all the Children, born in *England* within this last five years, and brought to the Font, (or if that displease to the Bason) to be baptized, every Male may be called *Peleg*, and Female *Palgah*, in the sad Memorial of the time of their Nativity.

II.

Woful Wealth.

BArbarous is the *Custom* of some *English* people on the *Sea side*, to prey on the Goods of poor Ship-wrack'd *Merchants*. But more deviliſh is their deſign, who make falſe fires, to undirect Sea-men in a Tempeſt, that thereby, from the right *Road*, they may be miſled into danger and deſtruction.

England hath been toſs'd with a *Hurricano* of a Civil War. Some men are ſaid to have gotten great wealth thereby. But it is an ill leap when men grow rich *per ſaltum*, taking their *riſe* from the miſery of a Land, to which their own ſins have contributed their ſhare. Thoſe are far worſe, (and may not ſuch be found?) who

who by cunning insinuations, and false glossings, have, in these dangerous days, trained and betrayed simple men into mischief.

Can their pelf prosper, not got by valour and industry, but deceit? surely it cannot be wholsom, when every morsel of their meat, is *Mummy* (good Physick, but bad Food) made of the Corps of mens Estates. Nor will it prove happy, it being to be feared that such, who have been enriched with other mens ruins, will be ruined by their own riches. The Child of ten years, is old enough to remember the beginning of such mens Wealth, and the man of threescore and ten, is young enough to see the ending thereof.

III.

A new Plot.

WHen *Herod* had beheaded *John* the *Baptist*, some might expect that his Disciples would have done some great matter, in revenge of their Masters death. But see how they behave themselves. *And his Disciples came and took up the*

the Body and Buried it, and went and told Jesus. And was this all? And what was all this? Alas, poor men! It was some solace to their sorrowful Souls, that they might lament their loss to a Fast Friend, who though for the present unable to help, was willing to pity them.

Hast thou thy *Body unjustly imprisoned*, or thy *Goods violently detained*, or thy *Credit causlesly defamed*? I have a design, whereby thou shalt revenge thy self, even go and tell JESUS. Make to him a plain and true report of the manner and measure of thy sufferings: Especially there being a great difference betwixt JESUS, then clouded in the *Flesh*, and JESUS now shining in *Glory*, having now as much pity and more power to redress thy Grievances. I know it is counted but a cowardly Trick, for Boys, when beaten but by their Equals, to cry that they'l *tell their Father*. But during thy present necessity, 'tis both best wisdom and valour, even to complain to thy *Father in Heaven*, who will take thy case into serious consideration.

IV.

IV.

Providence.

MArvellous is Gods goodneſs, in preſerving the young *Oſtridges.* For the old one, *leaveth her * Eggs in the earth, and warmeth them in the duſt, forgetting that the foot may cruſh them, or that the wild beaſt may break them.* But *Divine Providence* ſo diſpoſeth it, that the bare Neſt hatcheth the Eggs, and the warmth of the ſandy ground diſcloſeth them. * *Job* 39. 14.

Many Parents (which otherwiſe would have been loving *Pelicans*) are by theſe unnatural wars, forced to be *Oſtridges to their own Children,* leaving them to the narrow mercy of the wide World. I am confident that theſe *Orphans,* (ſo may I call them, whileſt their Parents are alive) ſhall be comfortably provided for. When worthy Maſter *Samuel Hern,* famous for his living, preaching, and writing, lay on his death-bed, (rich only in *goodneſs* and *Children*) his Wife made much womaniſh lamentation, what ſhould hereafter become of her little ones, *Peace Sweet-heart,* (ſaid he)

* *Pſal.* 147. he) *that God, who feedeth the* * *Ravens will not ſtarve the Herns.* A ſpeech cenſured as lightly by ſome, obſerved by others as prophetical, as indeed it came to paſs, that they were well diſpoſed of. Deſpair not therefore, O thou Parent, of Gods bleſſing, for having many of his bleſſings a numerous off-ſpring. But depend on his providence for their *maintenance*: find thou *but faith to believe it*, he will find *means to effect it.*

V.

* *Prov.* 25.22.

Coals * *for Faggots.*

IN the days of King *Edward* the *ſixth*, when *Bonner* was kept in Priſon, Reverend *Ridley*, having his Biſhoprick of *London*, would never go to *Dinner*, at *Fulham*, without the company of *Bonners* * Mother and Siſter; The former always ſitting in a Chair at the upper end of the Table: theſe *Gueſts*, were as conſtant as *Bread* and *Salt* at the *Board*, no meal could be made without them.

* *Fox Mart.* 3. *Vol.* f. 432.

O the meekneſs and mildneſs of ſuch men, as muſt make Martyrs! Active charity always goes along with paſſive obedience.

How

How many Miniſters Wives and Children, now adays, are outed of houſe and home, ready to be ſtarved. How few are invited to their Tables, who hold the Sequeſtrations of their Husbands or Fathers benefices? Yea, many of them are ſo far from being bountiful, that they are not juſt, denying or detaining from thoſe poor Souls that pittance, which the *Parliament* hath allotted for their *maintenance*.

VI.

Fugitives overtaken.

THe City of *Geneva* is ſeated in the Marches of ſeveral Dominions, *France*, *Savoy*, *Switzerland*: Now it is a *Fundamental Law* in that Signiory, to give free acceſs to all offenders, yet ſo, as to puniſh their offence, according to the cuſtom of that place wherein the fault was committed. This neceſſary ſeverity doth ſweep their *State* from being the Sink of ſinners, the *Rendezvouz of Rogues*, and *Head-quarters* of all *Malefactors*, which otherwiſe would flie thither in hope of Indemnity. Herein

in I highly approve the *Diſcipline of* Geneva.

If we ſhould live to ſee *Churches* of ſeveral *Governments*, permitted in *England*, it is more than probable, that many Offenders, not out of conſcience, but to eſcape *Cenſures*, would fly from one *Congregation* to another.

* 2 *Sam.* 25.10. What * *Nabal* ſaid ſullenly and ſpightfully, one may ſadly foreſee, and foreſay of this Land, *Many Servants now adays, will break every man from his Maſter*, many guilty perſons, abandoning that Diſcipline, under which they were bred and brought up, will ſhift and ſhelter themſelves under ſome new *Model* of *Government*. Well were it then, if every man, before he be admitted a Member of a new *Congregation*, do therein firſt make ſatisfaction for ſuch ſcandalous ſins, whereof he ſtands juſtly charged in that Church, which he deſerted. This would conduce to the advancing of *Virtue*, and the retrenching of *notorious licentiouſneſs*.

VII.

VII.

Both and neither.

A City was built in *Germany* upon the River *Weſer*, by *Charles* the Emperor, and *Vuidekind*. Firſt *Chriſtian Duke* of *Saxony*; and becauſe both contributed to the Structure thereof, it was called * MINE THINE (at this day by corrupt pronunciation *Mindin*) to ſhew the joynt intereſt both had in the place.

* *Munſt. Coſmog. l. 3. cap. 450.*

Send, *Lord*, in thy due time, ſuch a *Peace* in this Land, as *Prince* and *People* may ſhare herein; that the *Sovereign* might have, what he juſtly calls *mine*, his lawful *Prerogative*; and leave to the *Subjects* their *Propriety*. Such may be truly termed an *Accommodation*, which is, *ad commodum utriuſque*; *for the benefit of both parties concerned therein.*

VIII.

Fed with faſting.

THe *Salmon* may paſs for the *Riddle* of the River. The oldeſt fiſher,

fisher-man never as yet met with any meat in the maw thereof, thereby to advantage his conjecture on that *Bill of Fare*, that Fish feedeth. It eats not flies with the *Pearch*, nor swallows Worms with the *Rouch*, nor sucks dew with *Oisters*, nor devoureth his fellow-fishes with the *Pike*, what hath it in the water, but the water? yet *Salmons* grow great, and very fat in their seasons.

How do many (Exiles in their own Country) subsist now adays of nothing, and wandering in a Wilderness of want (except they have *Manna* miraculously from Heaven) they have no *meat on Earth from their own means*. At what *Ordinary*, or rather *Extraordinary* do they *Diet*? that for all this, have chearful faces, light hearts, and merry countenances? Surely some secret comforts support their Souls. Such never desire, but to make one *Meal* all the days of their lives, on the *Continual feast of a good Conscience*. The fattest *Capons* yield but sad *Merrithoughts* to the *greedy Glutton*, in comparison of those delightful dainties, which this *Dish* daily affords such as feed upon it.

Prov. 15. 15.

IX.

IX.

Bare in fat Paſture.

FOreſts have informed me, that *out-lodging Deer* are ſeldom ſeen to be ſo fat as thoſe that keep themſelves within the Park. Whereof they aſſign this reaſon, that thoſe ſtraglers (though they have more ground to range over, more Graſs and Grain to take their repaſt upon, yet they) are in conſtant fear, as if conſcious that they are *Treſpaſſers*, being out of the *Protection*, becauſe out of the *Pale of the Park*. This makes their *Eyes* and *Ears* always to ſtand *Sentinels* for their *Mouths*, leſt the maſter of the ground purſue them, for the damage done unto him.

Are there any, which unjuſtly poſſeſs the *Houſes of others*? Surely ſuch can never with quiet and comfort enjoy either their places, or themſelves. They always liſten to the leaſt *Noiſe of News*, ſuſpecting the *Right owner* ſhould be re-eſtated, whoſe Reſtitution, of neceſſity infers the others Ejection. *Lord*, that though my *Means* be never ſo ſmall, grant

grant they may be *my Means*, not wrongfully detained from others, having a truer Title unto them.

X.

Much good do you.

* *Plut. moralia.*

ONe * *Niceas*, a Philoſopher, having his *ſhooes* ſtoln from him, *May they* (ſaid he) *fit his feet that took them away.* A wiſh, at the firſt view, very harmleſs, but there was that in it, which poiſoned his charity into a malicious revenge. For he himſelf had *hurt'd, or crooked feet*, ſo that in effect, he wiſhed the Thief to be *lame.*

Whoſoever hath plundered me of my *Books* and *Papers*, I freely forgive him, and deſire that he may fully underſtand and make good uſe thereof, wiſhing him more joy of them, than he hath right to them. Nor is there any *Snake* under my *Herbs*, nor have I (as *Niceas*) any reſervation, or latent *fence* to my ſelf, but from my heart to deſire, that to all purpoſes and intents, my *Books* may be beneficial unto him. Only requeſting him, that one paſſage in his

(lately

(lately my) *Bible* [namely, *Eph.* 4. 28.] may be taken into his ſerious conſideration.

IX.

The uſe of the Alphabet.

THere was not long ſince a devout, but ignorant *Papiſt* dwelling in *Spain*. He perceived a neceſſity of his own private Prayers to God, beſides the *Pater noſter*, *Ave Maries*, &c. uſed of courſe in the *Romiſh* Church. But ſo ſimple was he, that how to pray he knew not. Only every morning humbly bending his knees, and lifting up his eyes, and hands to Heaven, he would deliberately repeat the Alphabet. *And now* (ſaith he) *O good God, put theſe Letters together to ſpell Syllables, to ſpell words, to make ſuch ſenſe, as may be moſt to thy glory, and my good.*

In theſe diſtracted Times, I know what generals to pray for. Gods Glory, Truth and Peace, his Majeſties Honour, Priviledges of Parliament, Liberty of Subjects, &c. But when I deſcend to particulars, when, how, by whom, I ſhould deſire theſe things to be

be effected, I may fall to that poor pious mans, A, B, C, D, E, &c.

XII.

The Good effect of a bad Cause.

GOd, in the *Levitical Law*, gave reward, to the *Woman* causlesly suspected of her *Jealous Husband*, that the *bitter water*, which she was to drink in the *Priests presence*, should not only do her no harm, but also procure her Children, * if barren before; that water (*drunk by her to quench the fire of her husbands jealousie*) proved like the *Spaw* unto her, so famous for causing fruitfulness. Thus her *Innocency* was not only cleared, but crowned.

* *Num.* 5.18.

His gracious *Majesty* hath been suspected to be Popishly inclined. A suspicion like those *Mushrooms*, which *Pliny* * recounts among the Miracles in Nature, because *growing without a Root*. Well, he hath passed his purgation, a *bitter Mornings Draught* hath he taken *down* for many years together.

* *Nat. hist. l.* 19.1,2.

See the operation thereof; his constancy in the *Protestant Religion*, hath

hath not only been assured to such, who unjustly were *jealous* of him, but also by Gods blessing, he daily grows greater in mens hearts, pregnant with the love and affection of his subjects.

XIII.

The Child man.

John Garson, the pious and learned Chancellor of *Paris*, beholding and bemoaning the general corruption of his Age in Doctrine and Manners, was wont to get a * *Quire* of little Children about him, and to intreat them to pray to God in his behalf. Supposing their Prayers, least defiled with sin, and most acceptable to Heaven.

* *In his life juxta finem*

Men now adays are so infected with malice, that little children are the best *Chaplains* to pray for their Parents. But O, where shall such be found, not resenting of the faults and factions of their Fathers? *Gersons* Plot will not take effect. I will try another way.

I will make my address to the *Holy Child Jesus*, so is he stiled * even when

* *Acts* 4.17.

when glorified in *Heaven*; not because he is still under *Age* (like *Popish Pictures*, placing him in his *Mothers* arms and keeping him in his constant infancy) but because with the strength and perfection of a man, he hath the Innocence and humility of a *Child*, *Him* only will I employ *to intercede for me.*

XIV.

Worse before better.

STrange was the behaviour of our *Saviour* towards his beloved *Lazarus*, * informed by a Messenger of his sickness, *he abode two days still in the place where he was*, why so slow? bad sending him on a dying mans Errand. But the cause was, because *Lazarus* was not bad enough for *Christ to cure*, intending not to recover him from his sickness, but to revive him from *Death*, to make the glory of the Miracle greater.

* *John* 11.6.

England doth lye desperately sick, of a violent Disease in the *Bowels* thereof. Many Messengers we dispatch (monthly Fasts, weekly Sermons, daily prayers) to inform God of

of our ſad condition. He ſtill ſtays in the ſame place, yea, which is worſe, ſeems to go backward, for every day leſs likelihood, leſs hope of help. May not this be the reaſon, that our *Land* muſt yet be reduced to more extremity, that God may have the higher honour of our deliverance?

XV.

All ſin, all ſuffer.

THe Mariners, that guided the ſhip in the Tempeſt, *Acts* 27. 22. had a deſign for their own ſafety, with the ruin of the reſt; intending (under pretence of caſting out an Anchor) to eſcape in a *Boat* by themſelves. But the Souldiers prevented their purpoſe, *and cut off the cord of the Boat, and let it fall into the Sea. One and All: All ſink, or all ſave.* Herein their *Martial Law* did a piece of exemplary Juſtice.

Do any intend willingly (without ſpecial cauſe) to leave the Land, ſo to avoid that miſery, which their ſins with others, have drawn upon it; might I adviſe them, better *mourn in*, than *move out of ſad* Sion. Hang out

*Josh. 2 the * *Scarlet Lace* at the Casement, Eyes made red with Sorrow for sin) but slide not down out of the *Window* without better warrant. But if they be disposed to depart, and leave their *native Soil*, let them take heed their *Flie-boat* meets not with such *Souldiers* as will send them back with shame and sorrow into the ship again.

XVI.

Eat worthily.

SAul being in full pursuit of the flying *Philistins*, made a Law, 1 Sam. 14.24. *That no Israelite should eat until evening.* But it was the judgment of *Jonathan*, that the Army, if permitted to eat, had done greater *execution* on their *Enemies*. For time so lost, was gained, being laid out in the necessary *refreshing of their bodies.*

Yea, mark the issue of their long fasting. The people at night coming with ravenous appetites, *did eat the* Ver. 31. *flesh with the bloud, to the provoking of Gods Anger.*

Many *English* people having conquered some *fleshly lusts, which fight against*

againſt their ſouls, were ſtill *chaſing* them, in hope finally to ſubdue them. Was it a pious, or politick *Deſign* to forbid ſuch the *receiving of the Sacrament*, their ſpiritual Food?

I will not poſitively conclude, that ſuch, if ſuffered to *ſtrengthen* themſelves with that heavenly repaſt, had thereby been enabled more effectually to cut down their corruptions. Only two things I will deſire,

Firſt, that ſuch *Jonathans*, who by breaking this cuſtom have found benefit to themſelves, may not be condemned by others. Secondly, I ſhall pray, that two hungry years, make not the third a *glutton*. That *Communicants two twelve months together* forbidden the *Lords Supper*, come not (when admitted thereunto) with better *ſtomach* than *heart*, more *greedineſs* than *Preparation*.

XVII.

Devotions Duplicat.

WHen the *Jewiſh Sabbath*, in the *Primitive Times*, was newly changed into the *Chriſtians Lords Day*, many devout people

twisted *both together in their observation,* abstaining from *servile works,* and keeping both *Saturday* and *Sunday,* wholly for holy *Imployments.*

During these *Civil Wars, Wednesday,* and *Friday Fasts* have been appointed by different *Authorities.* What harm had it been, if they had been both generally observed?

But alas! when two *Messengers* being sent together on the same *Errand, fall out and fight by the way,* will not the *work be worse done, than if none were imployed*? in such a pair of *Fasts* it is to be feared, that the divisions of our *Affections,* rather would increase, than abate Gods *Anger* against us.

Two *Negatives* make an *Affirmative.* Days of *Humiliation* are appointed for men to deny themselves, and their sinful *Lusts.* But do not our two *Fasts* more peremptorily affirm and avouch our mutual *Malice* and *Hatred*? God forgive us we have *cause* enough to keep ten, but not *care* enough to keep *one monthly day of Humiliation.*

XVIII.

XVIII.

Law to themſelves.

SOme ſixty years ſince in the *Univerſity* of *Cambridge*, it was ſolemnly debated betwixt the *Heads*, to debar young Scholars of that *Liberty* allowed them in *Chriſtmas*, as *inconſiſtent* with the diſcipline of *Students*. But ſome grave *Governours*, maintained the good uſe thereof, becauſe thereby in twelve days, they may more diſcover the *Diſpoſitions* of *Scholars*, than in twelve months before. That is a vigilant virtue indeed, which would be early up at *Prayers*, and *Study*, when all *Authority* to *puniſh* lay *aſleep*.

Vice, theſe late years, hath *kept open houſe* in *England*. Welcome all *comers* without any examination. No *Penance* for the *Adulterer*, *Stocks* for the *Drunkard*, *Whip* for the *Petty-Larcenar*, *Brand* for the *Felon*, *Gallows* for the *Murtherer*.

God all this time *tries* us as he did * *Hezekiah, that he might know all that is in our hearts*. Such as now are chaſte, ſober, juſt, true, ſhew themſelves * 2 *Chr.* 32. 31.

ſelves acted with a higher *Principle* of *Piety*, than the bare avoiding of *Puniſhment*.

XX.

The New Diſeaſe.

THere is a *Diſeaſe of Infants* (and an *Infant-diſeaſe*, having ſcarcely, as yet, got a proper *Name* in *Latine*) called the *Rickets*. Wherein the *Head* waxeth too great, whileſt the *Legs* and *lower parts* wain too *little*. A *Woman* in the *Weſt* hath happily *healed* many, by *cauterizing* the *Vein* behind the ear. How proper the *Remedy* for the *Malady*, I ingage not, *Experience* oftimes, out-doing *Art*, whileſt we behold the Cure eaſily effected, and the natural cauſe thereof, hardly aſſigned.

Have not many now adays the ſame *ſickneſs* in their Souls? Their Heads ſwelling to a vaſt proportion, and they wonderfully enabled with *knowledge to diſcourſe*? But alas, how little their *Legs*, poor their *Practice*, and lazy their *walking in a godly converſation*? Shall I ſay, that ſuch may be cured by ſearing the *Vein in their Head*,

Head, not to hurt their hearing, but hinder the *Itching* of their Ears.

Indeed his tongue deserves to be burnt, that talks of searing the Ears of others; For *Faith cometh by hearing*. But I would have men not to *hear* few *Sermons*, but *hear* more in *hearing* fewer *Sermons*. Less *Preaching*, better *heard* (*Reader*, lay the *Emphasis* not in the word *less*, but on the word *better*) would make a wiser and stronger *Christian*, digesting the word from his *heart* to practise it in his *Conversation*.

MEDITATIONS On all kinds of PRAYERS.

I.

Newly awaked.

BY the *Levitical Law*, the *Firſtling* of every clean *Creature* which opened the * *Matrix* was holy to God: By the Moral Analogy thereof, this firſt *glance* of mine Eyes is due to him. By the cuſtom of this Kingdom, there accrueth to the Land-Lord a Fine and Herriot from his Tenant, taking a further Eſtate in his Leaſe. I hold from God this Clay cottage of my Body; (an homely Tenement, but may I in ſome meaſure be aſſured of a better before outed of this.) Now being raiſed from

* *Exod.* 34.19.

from laſt nights ſleep, I may ſeem to renew a *life*. What ſhall I pay to my Land-lord? Even the beſt quick Creature which is to be found on my Barren *Copiholds*, namely the *Calves of my lips*, praiſing him for his protection over me. More he doth not ask, leſs I cannot give, yea, ſuch is his goodneſs, and my weakneſs, that before I can give him thanks, he giveth me to be thankful.

II.

Family-Prayer.

LOng have I ſearch'd the *Scriptures* to find a poſitive precept injoyning, or preſident obſerving daily Prayer in a *Family*; yet hitherto have found none proper for my purpoſe. Indeed I read, that there was a *yearly Sacrifice* offered at *Bethlehem* for the family of *Jeſſe*; but if hence we ſhould infer *Houſhold holy duties*, others would conclude, they ſhould only be Annual. And whereas it is ſaid, *Pour out thine indignation on the Heathen, and on the Families, which have not called on thy Name*; the word taken there in a large acception, reproveth rather the want of National, than Domeſtical Service of God. 1 *Sam.* 20.29.

But let not profaneneſs improve it ſelf or cenſure Family-prayer for *will-worſhip*, as wanting a warrant in Gods Word. For where God injoyneth a general duty, as to ſerve and fear him, there all particular means (whereof Prayer a principal) tending thereunto, are commanded. And ſurely the pious Houſholds of * *Abraham*, *Joſhua*, and ‖ *Cornelius*, had ſome holy Exerciſes to themſelves, as broader than their perſonal Devotion, ſo narrower than the publick Service. juſt adequate to their own private Family.

* *Gen.* 18.19. *Joſh.* 24.15.
‖ *Acts* 10.2.

III.

Self, without other-ſelf.

SOme loving Wife may perchance be (though not angry with) grieved at her *Husband* for excluding her from his private prayers, thus thinking with her ſelf, *Muſt I be diſcommuned from my Husbands Devotion? What? ſeveral Cloſet Chappels, for thoſe of the ſame Bed and Board? Are not our credits imbarked in the ſame bottom, ſo that they ſink or ſwim together? May I not be admitted an Auditor at his Petitions, were it only to ſay AMEN thereunto?*

But

But let ſuch an one ſeriouſly conſider what the *Prophet* ſaith, *The Family of the Houſe of* David *apart, and their Wives apart*; *the Family of the Houſe of* Nathan *apart, and their Wives apart.* Perſonal private Faults muſt be privately confeſſed. It is not meet ſhe ſhould know all the *Boſom ſins* of him, in whoſe *Boſom* ſhe lieth. Perchance being now offended, for not hearing her husbands Prayers, ſhe would be more offended, if ſhe heard them. Nor hath ſhe juſt cauſe to complain, ſeeing herein *Nathans* Wife is equal with *Nathan* himſelf; what liberty ſhe alloweth, is allowed her, and may as well as her Husband claim the priviledge privately and *apart* to pour forth her Soul unto God in her daily Devotions. Yet Man and Wife, at other times ought to communicate in their Prayers, all other excluded.

IV.
Groans.

HOw comes it to paſs that *Groans* made in Men by Gods Spirit *cannot be uttered*? I find two Reaſons thereof. Firſt, becauſe thoſe *Groans* are ſo low, and little, ſo faint, frail, and

and feeble, so *next to nothing*, these *still-born Babes* only breath without crying.

Secondly, because so much diversity, yea, contrariety of passion, is crowded within the compass of a *Groan*, as are stayed from being expressive, and the Groan becomes unutterable.

How happy is their condition, who have God for their Interpreter! who not only understand what they do, but what they would say. *Daniel* could tell the meaning of the *Dream* which *Nebuchadnezzar* had forgotten. GOD knows the meaning of those *Groans* which never as yet knew their own meaning, and understands the *Sense* of those *Sighs*, which never understood themselves.

V.

Ejaculations, their use.

Ejaculations are short Prayers darted up to God on emergent occasions. If no other Artillery had been used this last seven years in *England*, I will not affirm more Souls had been in Heaven, but fewer corps had been buried in Earth. O, that with *David* we might have said, *my heart*

heart is fixed, being less busied about *fixing of Muskets.* *Psalm 37.7.*

The principal use of *Ejaculations,* is against the *fiery darts* of the Devil. *Ephes. 6.16.* Our *Adversary* injects (how he doth it God knows, that he doth it we know) bad motions into our hearts, and that we may be as nimble with our *Antidotes,* as he with *Poisons,* such short Prayers are proper and necessary. *In hard Havens* so choaked up with the envious Sands, that great Ships *drawing many foot of water,* cannot come near, lighter and lesser *Pinaces* may freely and safely arrive. When we are *Time-bound, Place-bound* or *Person-bound,* so that we cannot compose our selves to make a large solemn Prayer, this is the right instant for *Ejaculations,* whether *orally uttered,* or only poured forth inwardly in the heart.

VI.

Their Priviledges.

Ejaculations take not up any room in the Soul. They give *liberty of Callings,* so that at the same *instant,* one may follow his proper Vocation.

The

The Husbandman may dart forth an *Ejaculation*, and not make a *balk the more*. The Sea-man nevertheless steers his Ship right in the darkest night. Yea the Souldier at the same time, may *shoot out* his prayer to God, and aim his Pistol at his enemy, the one better hitting the mark for the other.

The field, wherein Bees feed, is no whit the barer for their biting; when they have took their full repast on flower or grass, the Ox may feed, the Sheep fat on their reversions. The reason is, because those little Chymists distil only the refined part of the flower, leaving the grosser substance thereof. So *Ejaculations* bind not men to any bodily observance, only busie the spiritual half, which maketh them consistent with the prosecution of any other Imployment.

VII.

Extemporary Prayers.

IN Extemporary Prayer, what men most admire, God least regardeth. Namely the volubility of the tongue. Herein a *Tertullus* may equal, yea, exceed Saint *Paul* himself, *whose speech* * *was but mean.* O, it is the heart

* 1 Cor. 10.10.

keeping

keeping time, and tune with the voice which God listeneth unto. Otherwise the nimblest tongue tires, and loudest voice grows dumb before it comes half way to Heaven. *Make it* (said God to *Moses*) *in all things like the Pattern in the Mount.* Only the conformity of the words with the *mind*, mounted in heavenly thoughts, is acceptable to God. The gift of extemporary Prayer, and ready utterance may be bestowed on a Reprobate, but the grace thereof (religious affections) is only given to Gods Servants. *Heb.* 8. 5.

VIII.

Their causeless scandal.

SOme lay it to the charge of Extemporary Prayers, as if it were a diminution to Gods Majesty to offer them unto him, because (alluding to *Davids* expression to * *Ornan* the *Jebusite*) they *cost nothing*, but come without any pains or industry to provide them. A most false aspersion. * 2 *Sam.* 24. 24.

Surely, preparations of the heart, (though not premeditation of every word) is required thereunto. And grant

grant the party praying at that very instant, fore-studieth not every Expression, yet surely he hath formerly laboured with his heart and tongue too, before he attained that *dexterity of utterance*, properly and readily to express himself. Many hours in night no doubt he is waking, and was by himself practising *Scripture-Phrase*, and the *Language* of *Canaan*, whilest such as censure him for his laziness were fast asleep in their Beds.

Suppose one should make an entertainment for strangers with flesh, fish, fowl, venison, fruit; all out of his own fold, field, ponds, park, orchards, will any say, that this Feast cost him nothing, who makes it? Surely, although all grew on the same, and for the present he bought nothing *by the penny*, yet he, or his Ancestors for him, did at first dearly purchase *home-accommodations*, from whence this entertainment did arise.

So the Party, who hath attained the faculty and facility of extemporary Prayer, (the easie *Art* of a laborious habit) though at the instant not appearing to take pains, hath been formerly industrious with himself, or his Parents with him (in giving

giving him pious education) or elſe he had never acquired ſo great perfection, ſeeing only long practice makes *the Pen of a ready Writer.*

IX.

Night-Prayer.

Death in Scripture is compared to *ſleep.* Well then may my *Night-prayer* be reſembled to *making my will.* I will be careful not to dye *inteſtate*; as alſo not to defer my *will-making*, till I am not *Compos mentis*, till the *Lethargie of drowſineſs* ſeize upon me.

But being in perfect memory, I bequeath my ſoul to God, the rather becauſe I am ſure the *Devil* will accuſe me when *ſleeping.* O the advantage of *Spirits* above *Bodies!* If our *Clay-cottage* be not cooled with reſt, the *Roof falls a fire.* Satan hath no ſuch need: the *Night* is his fitteſt *time.* Thus mans *Vocation* is the *Terms* for the *Beaſts* of the *Foreſts*, they move moſt, whileſt he lies quiet in his bed. *Revel.* 12.10.

Leſt therefore, whileſt *ſleeping I be out-lawed* for want of *Appearance to Satans Charge*, I commit my *cauſe* to

to him, *who neither ſlumbers nor ſleeps*, ANSWER FOR ME O MY GOD.

X.

A Nocturnal.

Pſalm 8. 3.

David ſurveying the *Firmament* brake forth into this conſideration, *When I conſidered the Heavens the work of thy finger, the Moon, and the Stars, which thou haſt created; what is man, &c.*

How cometh he to mention the *Moon* and *Stars*, and omit the *Sun*? The other being but his *Penſioners*, ſhining with that *exhibition of light*, which the bounty of the *Sun* allots them.

It is anſwered, this was *Davids night-meditation*, when the *Sun* departing to the *other world*, left the leſſer *Lights* only *viſible in Heaven*; and as the ſky is beſt beheld by day in the *glory* thereof, ſo it is beſt ſurveyed by *Night*, in the *variety* of the ſame.

Night was made for man to reſt in: But when I cannot *ſleep*, may I with this *Pſalmiſt* entertain my *waking* with good *thoughts*. Not to uſe them

them as *Opium*, to invite my corrupt Nature to *ſlumber*, but to bolt out *bad thoughts*, which otherwiſe would poſſeſs my Soul.

XI.

Set Prayers.

Set Prayers are preſcript *Forms* of our own, or others *compoſing*, ſuch are lawful for any, and needful for ſome to uſe.

Lawful for any. Otherwiſe God would not have appointed the *Prieſts* (preſumed of themſelves beſt able to *pray*) *a form of bleſſing the People.* Nor would our *Saviour* have ſet us his *Prayer* (which as the *Town buſhel* is the *Standard* both to meaſure *Corn*, and *other Buſhels* by) is both a Prayer in it ſelf, and a *patern or platform of Prayer*; ſuch as accuſe *ſet Forms, to be pinioning the wings of the Dove*, will by the *next return* affirm that *Girdles and Garters* made to *ſtrengthen* and *adorn*, are ſo many *ſhackles* and *fetters*, which *hurt* and *hinder* mens *free motion*.

Needful for ſome. Namely, for ſuch, who as yet have not attained (what all ſhould indeavour) to pray ex-

ex tempore by the *Spirit*. But as little *children* (to whom the plaineſt, and *evenneſt Room* at firſt, is a *Labyrinth*) are ſo ambitious of going *an-hie-lone*, that they ſcorn to take the guidance of a Form or Bench to direct them, but will adventure by themſelves, though often to the *coſt* of a *knock* and a *fall*; So many confeſs their *weakneſs*, in denying to confeſs it, who refuſing to be *beholden to a ſet form of Prayer*, prefer to ſay *non-ſence*, rather than nothing in their *extemporary expreſſions*. More *modeſty*, and no leſs *Pity* it had been for ſuch men, to have prayed longer with *ſet forms*, that they might pray better without them.

XII.

The ſame again.

IT is no baſe and beggarly *ſhift* (arguing a narrow and neceſſitous heart) but a piece of holy and heavenly *Thrift* often to uſe the ſame Prayer again. *Chriſts practice* is my *Directory* herein, who the *third* time *ſaid the ſame words*.

Matth. 26.44.

A good Prayer is not like a *Stratagem of War* to be uſed but once. No,

No the oftner the better. The *cloaths* of the *Iſraelites*, whileſt they *wandered forty years in the Wilderneſs*, never waxed old, as if made of *Perpetuano* indeed. So a good Prayer, though often uſed, is ſtill freſh and fair in the Ear and Eyes of Heaven. Deſpair not then thou ſimple Soul, who haſt no *Exchange of Rayment*, whoſe Prayers cannot appear every day at Heavens *Court* in new *Cloaths*. Thou mayeſt be as good a *Subject*, though not ſo great a *Gallant*, coming always in the ſame Suit. Yea perchance the very ſame, which was thy Fathers and Grand-fathers before thee (a well compoſed Prayer is a good *Heir-loom* in a Family, and may hereditarily be deſcended to many *Generations*) but know to thy comfort, thy *Prayer* is well known to Heaven, to which it is a conſtant Cuſtomer. Only add new, or new degrees of old affections thereunto, and it will be as acceptable to God, thus repaired, as if new erected.

XIII.

XIII.

Mixt Prayers.

Mixt Prayers are a methodical compoſition (no caſual confuſion) of *extempore* and *premeditate Prayers* put together. Wherein the *Standers*, ſtill at the ſame, and the *eſſential parts*, (confeſſion of ſin, begging of pardon, craving grace for the future, thanking God for former favours, *&c.*) like the *bones* of the Prayer remain always unaltered. Whileſt the *moveable Petitions* (like the *fleſh* and colour of thy Prayers) are added, abridged, or altered, as Gods *Spirit* adviſeth and enableth us, according to the emergencies of *preſent occaſions*.

In the *Mid-land Sea*, *Gallies* are found to be moſt uſeful, which partly *run* on *Legs* of *Oars*, and partly fly with the *Wings* of *Sails*, whereby they become ſerviceable both in a *wind* and in a *calm*. Such the conveniency of *Mixt Prayer*, wherein infuſed and acquired Graces meet together, and men partly move with the *breath* of the holy Spirit, partly *row* on by their own induſtry.

Such

Such medly prayers are moſt uſeful, as having the *ſteddineſs of premeditate*, and the *activity of extemporary Prayer* joyned together.

XIV.

Take Your Company along.

IT is no diſgrace, for ſuch, who have the *gift* and *grace of Extemporary Prayer*, ſometimes to uſe a *ſet form* for the benefit and behoof of others. *Jacob* though he could have marched on a mans *pace*, yet was careful not to over-drive the *Children* and *Ews* * *big with Young*. Let *Miniſters* remember to *bring up the Rear* in their *Congregations*, that the meaneſt may go along with them in their *Devotions*.

* *Gen.* 33. 13.

God could have *created the World extempore*, in a *moment*, but was pleaſed (as I may ſay) to make it *premeditately, in a ſet method of ſix days*, not for his own *eaſe*, but our *inſtruction*, that our *heads* and *hearts* might the better keep *pace* with his *hands* to behold and conſider his *Workmanſhip*.

Let no man diſdain to ſet his own nimbleneſs backward, that others may

may go along with him. Such degrading ones self, it is the quickest proceeding in piety, when men prefer the Edification of others, before their own credit and esteem.

XV.

Prayer must be Quotidian.

AMong other Arguments inforcing the necessity of *daily Prayer*, this is not the least, that *Christ* injoyns us to *Petition* for *daily Bread*. *New bread* we know is best, and in a spiritual sence, our *Bread* (though in it self as stale and moldy, as that of the *Gibeonites*) is every day new, because a *new and hot blessing* (as I might say) is daily begged, and bestowed of God upon it.

Manna must daily be gathered, and not provisionally be *hoarded up*, God expects, that men *every day address themselves unto him, by petitioning him for sustenance.*

How contrary is this to the *common practice of many*! As *Camels*, in *Sandy Countries*, are said to drink but once in *seven* days, and then *in præsens, præteritum, & futurum*, for time *past, present*, and *to come*; so many

many fumble this laſt, and next *Weeks Devotion all in a Prayer.* Yea, ſome defer all their praying till the *laſt Day.*

Conſtantine had a conceit, that becauſe *Baptiſm* waſhed away all ſins, he would not be *Baptized* till his *Death-bed,* that ſo his ſoul might never loſe the purity thereof, but immediately mount to *heaven.* But ſudden *Death* preventing him, he was not baptized at all, as ſome ſay, or only by an *Arian Biſhop,* as others affirm. If any erroneouſly on the ſame ſuppoſition put off their Prayers to the laſt, let them take heed, leſt long delayed, at *laſt* they prove either none at all, or none in effect.

XVI.

The Lords Prayer.

IN this Age we begin to think meanly of the Lords Prayer. Oh how baſely may the *Lord* think of our prayers! Some will not forgive the Lords Prayer for that paſſage therein, *as we forgive them that treſpaſs againſt us.*

Others play the Witches on this Prayer. *Witches* are reported (a-

mongſt many other helliſh *Obſervations*, whereby they oblige themſelves to Satan) to ſay the Lords Prayer backwards. Are there not many, who though they do not *pronounce* the ſyllables of the Lords prayer *retrograde* (their diſcretion will not ſuffer them to be betrayed to ſuch a *non-ſence* ſin,) yet they tranſpoſe it in effect, deſiring their *Daily Bread*, before Gods *Kingdom come*, preferring temporal benefits before heavenly bleſſings. Oh! if every one by *this mark* ſhould be tried for a Witch, how hard would it go with all of us! *Lamiarum plena ſunt omnia.*

XVII.

Weſt.

AT the ſiege and taking of *New Carthage* in *Spain*, there was diſſention betwixt the Souldiers about the *Crown mural* due to him, who firſt footed the Walls of the City. Two pretended to the Crown; Parts were taken, and the *Roman* Army ſiding in factions, was likely to fall foul, and mutually fight againſt it ſelf. *Scipio* the General, prevented the danger by providing two *Mural Crowns*, giving

Plut. Scipio's life, pag. 187.

ving one to each, who claimed it, affirming, that on the examination of the proofs, both did appear to him, at the ſame inſtant to climb the Wall. O let us not ſet ſeveral kinds of Prayers at variance betwixt themſelves, which of them ſhould be moſt uſeful, moſt honourable. All are moſt excellent at ſeveral times, *Crown Groans*, *Crown Ejaculations*, *Crown Extemporary*, *Crown Set*, *Crown Mixt Prayer*. I dare boldly ſay, he that in ſome meaſure loves not all kind of lawful prayers, loves no kind of lawful *Prayers*. For if we love *God* the *Father*, we can hate no Ordinance, his Child, though perchance an occaſion may affect one above another.

XVIII.

All manner of Prayers.

IT is an ancient *Stratagem* of Satan, (yet ſtill he uſeth it, ſtill men are cheated by it) to ſet *Gods Ordinances* at variance (as the *Diſciples* fell out amongſt themſelves) which of them ſhould be the greateſt. How hath the Readers *Pew* been claſh't againſt the Preachers Pulpit, to the ſhaking

almoſt of the whole Church, whether that the word *preached or read*, be moſt *effectual to Salvation.* Alſo whether the word *preach'd or catechiſed*, moſt uſeful. But no Ordinance ſo abuſed as Prayer. Prayer hath been ſet up againſt Preaching, againſt Catechiſing, againſt it ſelf. Whether *publick or private, Church or Cloſet, Set or Extemporary Prayer* be the beſt. See how S. *Paul* determines the controverſie,

* *Eph.* 6.18. * *πάσῃ προσευχῇ, with all manner of prayer* (ſo the *Geneva Tranſlation*) *and ſupplication in the Spirit.* Preferring none, commending all lawful Prayer to our practice.

XIX.

To God alone.

AMongſt all manner of Prayer to God, I find in Scripture neither promiſe, precept, nor precedent to warrant prayers to Saints. And were there no other reaſon, this would incourage me to pray to Chriſt alone, becauſe,

S. *Paul* ſtruck *Elimas blind*, Chriſt made *blind Bartemeus ſee.* S. *Peter killed Ananias and Sapphira with his Word,*

Word, Christ with his *word* revived *dead Lazarus*. The Disciples forbad the *Syrophenician* woman to call after Christ, Christ called unto her after they had forbidden her. All my *Saviours* Works are saving Works, none extending to the death of mankind. Surely Christ being now in heaven, hath not less *goodness*, because he hath more glory; his bowels still yern on us. I will therefore rather present my prayers to him, who always did *heal*, than to those, who sometimes did *hurt*. And though this be no convincing Argument to Papists, 'tis a comfortable motive to Protestants. A good *Third*, where so good *Firsts* and *Seconds* have been laid already.

Occasional MEDITATIONS.

I.

Love and Anger.

I Saw two Children fighting together in the street. The Father of the one passing by, fetch'd his Son away, and corrected him; the other lad was left without any check, though both were equally faulty in the fray. I was half offended, that being guilty alike, they were not punished alike: But the Parent would only meddle with him, over whom he had an undoubted Dominion, to whom he bare an unfeigned affection.

The wicked sin, the Godly smart most in this world. God singleth out his own Sons; and beateth them by themselves: *Whom he loveth he chastenеth.* Whilest the ungodly, preserved from

Hebr. 12.6.

from affliction, are reserved for destruction. It being needless that their *hair should be shav'd with a hired razor*, whose heads are intended for the Ax of Divine Justice. *Isa.* 7. 10. *Mat.* 3. 10.

II.

Upwards, Upwards.

HOw large Houses do they build in *London* on little *ground*, Revenging themselves on the *Narrowness* of their *Room* with store of stories. Excellent *Arithmetick*! from the *roof* of one *floor*, to *multiply* so many Chambers. And though painful the climbing up, pleasant the staying there, the higher the healthfuller, with clear *light* and *sweeter air*.

Small are my means on *Earth*. May I *mount* my *Soul* the higher in Heavenly *Meditations*, relying on divine *Providence*! He that fed many *thousands* with *five loaves*, may *feed me and mine*, with the FIFTH PART of that one *Loaf*, that once *all mine*. Higher my *Soul*! Higher! In bodily buildings, commonly the *Garrets* are most *empty*, but my *mind* the higher mounted, will be the better furnished. *Mat.* 14. 4.

Let *perseverance to death* be my uppermost Chamber, the *Roof* of which Grace is the *Pavement of Glory.*

III.

Beware wanton wit.

I Saw an *Indenture* too fairly engrossed; for the writer (better *Scrivener* than *Clerk*) had so filled it with *flourishes*, that it hindered my reading thereof, the *wantonness* of his *Pen* made a new *Alphabet*, and I was subject to mistake his *Dashes* for real *Letters.*

What damage hath unwary *Rhetorick* done to *Religion*? Many an innocent Reader hath taken *Damascene* and *Theophylact* at their word, counting their eloquent *Hyperboles* of Christs presence in the Sacrament, the exact *Standards* of their judgment, whence after-ages brought in *Transubstantiation.* Yea, from the Fathers elegant Apostrophe's to the Dead (lively Pictures, by hasty Eyes, may be taken for living Persons) Prayers to Saints, took their Original. I see that *truths Secretary* must use a *set hand*, in writing

writing important points of Divinity. Ill dancing for nimble Wits, on the *Precipices* of dangerous Doctrine. For though they escape by their agility, others (encouraged by their examples) may be brought to destruction.

IV.

Ill done, Undone.

I Saw one, whether out of haste, or want of skill, put up his sword the wrong way; It cut, even when it was sheathed, the edge being Transposed where the back should have been. So that perceiving his error, he was fain to draw it out, that he might put it up again.

Wearied and wasted with *Civil War*. We that formerly loathed the *Manna of* Peace, (because *common*,) could now be content to feed on it, though full of Worms and putrified; Some so desirous thereof, that they care not on what *Terms* the *War* be ended, so it be ended: But such a Peace would be but a *Truce*, and the *conditions* thereof would no longer be in force, than whilest they are in

Force. Let us pray, that the sword be sheathed the *right way*, with Gods *glory*; and without the dangerous dislocation of Prince and Peoples Right: otherwise it may justly be suspected, that the sword put up, will be drawn out again, and the Articles of an ill *Agreement*, though *engrossed* in *parchment*, not take effect, so long as *paper* would continue.

V.

Apace, Apace.

ROwing on the *Thames*, the *Waterman* confirmed me, in what formerly I had learnt from the Maps; how that *River*, Westward, runs so *crooked*, as likely to lose it self in a *Labyrinth* of its own making. From *Redding* to *London* by land, thirty, by water an hundred miles. So wantonly that stream disporteth it, as if as yet unresolved whether to advance to the Sea, or retreat to its fountain.

But the same being past *London*, as if sensible of its former lazines, and fearing to be checkt of the *Ocean*, the *Mother of all Rivers*, for so long *loytering*; or else, as if weary, with wander-

wandering, and loth to *lose* more way: or lastly, as if conceiving such wildness, *inconsistent* with the *gravity* of his *Channel*, now *grown old*, and ready to be buried in the Sea,) runs in so direct a line, that from *London* to *Gravesend*, the number of the miles are equally twenty, both by *Land* and by *Water*.

Alas! How much of my life is lavisht away. Oh the intricacies, Windings, Wanderings, Turnings, Tergiversations of my deceitful *Youth!* I have lived in the middest of a *crooked Generation*, * and with them *have turned aside unto* ‖ *crooked ways*. High time it is now for me to make *straight* * *paths for my feet, and to redeem what is past, by amending* what is *present*, and to *come*. *Flux, Flux*, (in the *Germane Tongue, Quick, Quick*) was a *Motto* of *Bishop Jewels*, presaging the approach of his death. May I make good use thereof, *make haste, make haste*. God knows, how little time is left me, and may I be a *good* husband, to improve the *short* remnant thereof.

* *Phil.* 2.15. ‖ *Psal.* 125.5. * *Hebr.* 12.13.

In his life, p. 10.

VI.

VI.

Always the rising Sun.

I Have wondered why the Romish Church do not pray to Saint *Abraham*, Saint *David*, Saint *Hezekiah*, &c. as well as to the *Apostles*, and their *Successors* since Christ's time; For those ancient *Patriarchs*, by the confession of *Papists*, were long since relieved out of *Limbo* (soon out, who were never in) and admitted to the sight and presence of God. Especially *Abraham*, *being Father of the faithful*, as well *Gentile*, as *Jew*, would (according to their *Principles*) be a proper *Patron* for their *Petitions*.

But it seems that *modern Saints*, rob the *old ones* of their honour, a *Garnet*, or late *Bernard* of *Paris*, have severally more prayers made unto them, than many old *Saints* have together. New Beesoms sweep clean; new * *Cisterns* of fond mens *own hewing*, most likely to hold water.

* *Jer.* 2. 3.

Protestants in some kind, serve their living *Ministers*, as Papists their dead *Saints*. For aged *Pastors*, *who have born the heat of the day* in our Church, are *justled* out of respect by *young Preachers*

Preachers not having half their *Age*, nor a quarter of their learning and *Religion*. Yet let not the former be disheartened, for thus it ever was and will be: *English Athenians*, all for *Novelties*, new *Sects*, new *Schisms*, new *Doctrines*, new *Disciples*, new *Prayers*, new *Preachers*.

VII.

Charity, Charity.

Church story reports of S. *John*, that being grown very *Aged* (well nigh a hundred years *old*) wanting strength and voice to make a long *Sermon*, he was wont to go up into the Pulpit, and often repeat these Words, *Babes keep your selves from Idols, Brethren love one another.*

Our *Age* may seem sufficiently to have provided against the growth of *Idolatry in England*. Oh that some order were taken for the increase of *Charity!* It were Liberty enough, if for the next seven years, all Sermons were bound to keep residence on this Text, *Brethren love one another.*

But would not some fall out with themselves, if appointed to preach

Unity

Unity to *others*? Vindicative *Spirits*, if confined to this Text, would confine the Text to their *passion*: by *Brethren*, understanding *only such* of their *own party*. But O! seeing other *Monopolies* are *dissolved*, let not this *remain* against the *Fundamental Law of Charity*. Let all bend their heads hearts, and hands, to make up the breaches in Church and State. But *too many* now adays are like *Pharaohs Magicians*, who could conjure up * with their Charms more new *Frogs*, but could not remove, or drive away, those multitude of *Frogs*, which were there before. Unhappily happy in making more rents and dissentions, but unable, or unwilling to compose our former differences.

* *Exod.* 8.7.

VIII.

The sensible Plant.

I Heard much of a sensible *Plant*, and counted it a senceless relation, (a rational beast, carrying as little contradiction) until beholding it mine eyes ushered my judgment into a belief thereof. My comprehension thereof is this, God having made

made three great stairs [*Vegetable*, *Sensible*, and *Reasonable* Creatures] that men thereby might climb up into the knowledge of a Deity, hath placed something of a middle nature (as *half Paces* betwixt the stairs,) so to make the *Step* less, and the *ascent* more easie for our *Meditations*.

Thus this active *Plant* (with visible motion) doth *border* and *confine* on *Sensible* creatures. Thus in *Africk*, some most agile and intelligent *Marmasites*, may seem to shake (foresect shall I say, or) hands, with the rudest *Salvages* of that country, as not much more than one remove from them in knowledge and civility.

But by the same proportion may not man, by *custom* and *improvement* of *Piety*, mount himself near unto an Angelical nature? Such was *Enoch*, who whilest living on *Earth*, *Walked with God*. O may our *conversation be in Heaven*. For shall a *Plant* take a *new degree and proceed Sensible*, and shall man have his *Grace staid* for want of sufficiency, and not whilest living here, *Commence Angel*, in his holy and heavenly *affections*? *Gen.* 5. 21. *Phil.* 3. 20.

IX.

IX.

Christ my King.

I Read how King *Edward* the first ingeniously surprised the *Welch* into *subjection*, proffering them such a Prince as should be,

1. *The Son of a King.*
2. *Born in their own Country.*
3. *Whom none could tax for any fault.*

The *Welch* accepted the *conditions*, and the *King* tendered them his Son *Edward* an *Infant* newly born in the *Castle of Carnarvan.*

Do not all these qualifications mystically *center themselves* in my *Saviour*?

Psalm 2.7. 1. The King of *Heaven* saith unto him, *Thou art my Son, this day have I begotten thee.*

2. *Our true Country-man, Real flesh*, whereas *he took not on him the nature of Angels.*

3. *Without spot or blemish*, like to us in all things, *sin only excepted.*

* *Luke 19.14.* Away then with those wicked men, who * *will not have this King to rule over them.* May he have dominion in, and over me. *Thy Kingdom come.* Heaven and Earth cannot afford a more proper Prince for the purpose, exactly

exactly accomplished with all these comfortable *qualifications.*

X.

Tribulations.

I Find two sad *Etymologies* of *Tribulation.* One from *(Tribulus) a three-forked thorn*, which intimates, that such *afflictions*, which are as full of pain and anguish to the Soul, as a *thorn*, thrust into a tender part of the *Flesh*, is unto the body may properly be termed *tribulations.*

The other, from *Tribulus* the *Head* of a *Flail*, or *Flagel*, knaggy and knotty *(* made commonly, as I take it, of a thick *black thorn)* and then it imports, that *Afflictions*, falling upon us as heavy as the *Flail* threshing the *Corn*, are stiled *Tribulations.*

I am in a *Strait* which deduction to embrace, from the *sharp*, or from the *heavy thorn.* But which is the worst, though I may chuse whence to derive the word, I cannot chuse so, as to decline the thing, *I must through much tribulation, enter into the Kingdom of God.* *Acts* 14.22.

Therefore I will labour not to be like a young *Colt* first set to Plough, which more tires himself out with his own untowardness [whipping himself

self with his miss-spent mettal) than with the weight of what he draws, and will labour patiently to bear what is imposed upon me.

XI.

Beware.

I Saw a *Cannon shot off.* The men, at whom it was *levelled, fell flat* on the *ground*, and so escaped the bullet. Against such blows falling is all the fencing, and *Prostration* all the *Armour of proof.*

But that which gave them notice to *fall down*, was their perceiving of the *fire* before the *Ordnance was discharg'd.* Oh the mercy of that *Fire!* which as it were repenting of the mischief it had done, and the murther it might make, ran a race, and out-stript the bullet, that men (at the sight thereof) might be *provided*, when they could not resist, to prevent it. Thus every *murthering piece*, is also a *warning piece* against it self.

God, in like manner, *warns before he wounds*; *frights* before he *fights. Yet forty days and* Nineveh *shall be destroyed. O let us fall down before the Lord our Maker.* Then shall his anger

anger be pleaſed to make in us a daily *Paſſeover*, and his Bullets *levelled at us muſt flye above us.*

XII.

The firſt-fruits.

Papiſts obſerve (ſuch are curious priers into *Proteſtants* carriage) that *Charity* in *England* lay in a *ſwound* from the *diſſolution of Abbies*, in the reign of King *Henry* the eighth, till about the tenth of Queen *Elizabeth.*

As if in that *Age of Ruin*, none durſt raiſe *Religious Buildings*, and as if the *Ax and Hammer*, ſo long taught to *beat down*, had forgot their former uſe, *to build up for pious intents.*

At laſt comes *William Lambert* Eſquire, and firſt founds an *Hoſpital* at *Greenwich* in *Kent*, calling that his Society (like politick *Joab*, after *Davids name*) *The poor People of* Queen *Elizabeth.* And after this worthy man followed many, that we may almoſt dazle *Papiſts* eyes with the *light of Proteſtant good works.* The ſame *Papiſts* perchance may now conceive *Charity ſo diſheartened* in our days (by theſe civil Wars, and the conſequences thereof) that no *Proteſtants* hereafter ſhould be ſo deſperate

See Camb. Brit. in Kent. p. 327. 2 *Sam.* 12. 20.

rate as to adventure upon a publick *good Deed.* O for a *Lambert Junior,* (and I hope some of his *Lineage* are left heirs to his Lands and Virtues) who shall break through the *Ranks* of all *Discouragements*; so that now *English Protestants,* being to begin a *new score of good works,* might from him date their *Epoche.* Such a *Charity* deserves to be *Knighted* for the *valour* thereof.

XIII.

The Recruit.

I Read, how one main Argument, which the Apostle *Paul* enforceth on *Timothy, To make full proof of his Ministery,* is this, * *For I am now ready to be offered, and the time of my departure is at hand.* Thus the dying Saints drawing near to heaven, their mark, is the best *spur* for the surviving to make the more speed in their Race.

*2 Tim. 4.6.

How many excellent Divines have these sad times hastened to their *long home*? (So called in Scripture * not because long going thither, but *long* [*ever*] tarrying there.) How many have been sorrow-shot to their heart? O that this would edge the endeavours of our Generation, to succeed in

* *Eccl.* 12.5.

in the dead places of worthy men. Shall the Papists curiously observe and sufficiently boast, that their *Stapleton* was born on the same day, on which Sir *Thomas More* was beheaded, (as if his *cradle* made of the others *coffin*) and shall not our Nurseries of learning supply the void *rooms* of our *Worthies* deceased? No sin, I hope, to pray, that our *Timothies* come not short of our *Pauls*, as in time, so in learning and religion.

Pitzeus in vita Stapleton.

XIV.

The Mongrel.

I Find the Natural Philosopher making a Character of the *Lions disposition*, amongst other his qualities, reporteth, first that the *Lion* *feedeth on *Men*, and afterwards (if forced with extremity of hunger) on *Women*.

Satan is a *roaring Lion, seeking whom he may devour*. Only he inverts the *Method*, and in his *Bill of fare*, takes the *second* first. Ever since he overtempted our *Grandmother Eve*, encouraged with success, he hath preyed first on the weaker Sex. It seems he hath all the vices, not the virtues of that *King of Beasts*, a *Wolf-Lion*, having his *cruelty* without his *Generosity*.

* *In viro sprius quàm in fœmina sævit. Plin. Nat. Hist. l. 8. c. 10.*

XV.

XV.

Edification.

I Read in a learned Physician, how our *provident Mother, Nature*, foreseeing *men* (her *wanton* children) would be *tampering* with the *Edge-tools of Minerals*, hid them far from them in the bowels of the *Earth*, whereas she exposed *Plants* and *Herbs* more obvious to their Eye, as fitter for their use. But some bold *Empiricks*, neglecting the latter (as too common) have adventured on those hidden *Minerals*, oftimes (through want of skill) to the hurt of many, and hazard of more.

God, in the New Testament, hath placed all *Historical* and *Practical* matter (needful for Christians to know and believe) in the beginning of the Gospel. All such Truths lye *above Ground*, plainly visible, in the *litteral sence*. The *Prophetical* and *difficult part comes* in the close; But though the *Testament* was written in Greek, too many read it like Hebrew beginning at the end thereof. How many trouble themselves about the *Revelation*, who might be better busied in plain *Divinity*? Safer prescribing to others, and practising

sing in themselves *positive piety*; leaving such *mystical Minerals* to men of more *judgment to prepare them.*

XVI.

Mad not mad.

I Find S. *Paul* in the same *Chapter*, confess and deny *madness* in himself, *Acts* 26. *vers.* 11. *And being exceeding mad against them, I persecuted them even unto strange Cities*, ver. 25. When *Festus* challenged him, *to be besides himself, I am not mad most noble Festus.* Whilest he was *mad* indeed, then none did suspect or accuse him to be distracted; but when *converted*, and in his *right mind*, then *Festus taxeth him of madness.*

There is a *Country* in *Africa*, wherein all the *Natives have pendulous* lips, hanging down like a dogs ears, always raw and sore; Here only such as are handsome, are pointed at for Monsters in this Age, wherein *pollute* and *unclean Lips* are grown Epidemical, if any refrain their *tongues* from common sins, they alone are gazed at as strange Spectacles. *Munst. Cosmog.*

XVII.

The deepest cut.

I Beheld a Lapidary cutting a Diamond with a Diamond *Hammer*, and

and *Anvil* both of the same kind.

God in *Scripture* stiled his servants his * *Jewels.* His Diamonds they are, but alas! rude, rough, unpolished, without shape or fashion, as they arise naked out of the *Bed of the Earth*, before Art hath dressed them. See how God, by rubbing one rough Diamond against another, maketh both smooth. *Barnabas* afflicts *Paul*, and *Paul* afflicts *Barnabas*, by their hot falling out. *Jerome* occasioned trouble to *Ruffinus*, and *Ruffinus* to *Jerome*.

* *Mal.* 8.19.

Acts 15.19.

In our unnatural War, none I hope so weak and wilful as to deny many *good men* (though mis-led) engaged on both sides. O, how have they scratcht and rased, and pierced, and bruised, and broken one another? Behold Heavens hand grating one Diamond with another; as for all those, who uncharitably deny any *good* in that party, which they dislike, such shew themselves *Diamonds* indeed in their hardness, (cruel censuring) but none in any commendable quality, in their *Conditions*.

FINIS.